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The Contribution of Walter Scott to the Nineteenth Century Reformation

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THE CONTRIBUTION OF WALTER SCOTT
TO THE
NINETEENTH CENTURY REFORMATION

by

HERBERT JOHN WILSON

A thesis submitted in partial fulfillment of the
requirements for the degree of Master of Arts
The College of Religion

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PREFACE

It is not the purpose of this dissertation to offer a new biography of Walter Scott. As a result of our study in connection with this dissertation, however, we are of the opinion that a new biography should be written. The standard work by William Baxter entitled, The Life of Elder Walter Scott, is in need of revision and emendation at several points. We have found additional material, part of which is included in our final chapter, which should be incorporated in a new biography. Also we could wish for a better organization of the material at Baxter's disposal, especially as it relates to Mr. Scott's itinerary as Mahoning Association evangelist.

We consider it to be of greater importance, also more within the limits of a dissertation of this kind, to deal rather with the contribution which was made to the Nineteenth Century Reformation by Walter Scott. To our knowledge no extended study has hitherto been made of this subject. Dean F.D. Kershner, in his Restoration Handbook, and others, have noted Scott's contributions to the Reformation, but the subject has not yet received the careful attention which it deserves. This is particu-

larly true when we consider certain minor contributions made by Walter Scott, such as those relating to Christian education, Christian union, and the doctrine of the Holy Spirit. Admittedly, they are not as important as his contribution to evangelism, but they must be included in any attempt to understand Scott's total impact upon the Reformation.

We acknowledge with gratitude the assistance tendered us in the preparation of this dissertation by Mr. E.E. Dowling, College of Religion librarian, who made available much valuable material from his private library of Disciple literature; Mr. B.C. Goodpasture, editor of The Gospel Advocate, Nashville, Tenn., and Mr. Claude E. Spencer, librarian at Culver-Stockton College, Canton, Missouri, who gave us access to important issues of The Evangelist; and finally, to our fellow-student, Mr. Earl Stuckenbruck, who was of assistance in the reading and correcting of the manuscript.

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CHAPTER I

CHRISTIANITY IN AMERICA PRIOR TO 1827

The phenomenal success of the Nineteenth Century Reformation in America was due in large measure to the fact that it offered its hearers, for the first time in the history of American Christianity, a balanced and reasonable religious faith. This was "something new under the sun" to the American people, and they accepted it eagerly and gratefully. Heretofore they had been fed a diet of religious extremism, and they had become so tired of it that religion in America was at its low water mark when the new Reformation began.

From the time that Christianity first arrived on our shores, it was forced to ride on a pendulum which swung alternately from radicalism to reaction. Epitomizing the situation in one sentence, Dr. W.E. Garrison states that "there were three great waves of religious interest, separated by two periods of indifference and decline."¹ As we shall point out in the paragraphs to follow, these "waves of religious interest" which swept over America ended in failure and reaction because they were unscriptur-

1. W.E. Garrison, Religion Follows the Frontier, pp.49,50.

al, impractical, and depended for their success upon the shifting sands of excessive emotionalism.

The first of these religious "waves" began with the settlement of New England by the Puritans in 1620. These intrepid pioneers braved the terrors of the sea and the rigors attending their establishment in the New World in order to make a "great experiment." They firmly believed that in this New World they could successfully establish what they had failed to establish both in England and in Holland, a Christian theocracy, a "Holy Commonwealth," the Kingdom of God on earth, and they were willing to undergo every hardship which might confront them in order to bring this great dream into actuality.

The idea of the "Holy Commonwealth" was not born with the Puritans. It finds its origin with St. Augustine, who in 426 A.D. published The City of God, in which he declared that the Kingdom of God should gradually supplant all secular government and finally rule the world by means of the type of empire established by the Romans, with God as its spiritual Caesar. A recrudescence of the theory appeared when John Calvin attempted to create a workable theocracy at Geneva. Richard Baxter became the foremost exponent of the theocratic ideal in England. In his book, A Holy Commonwealth, he argued that the British Empire should become a theocracy and the civil state should be

identified with the visible church. Baxter's conception was accepted by the English Church, but only in theory. It was so obviously an impractical and impossible scheme that it was never given earnest attention in England. Even Richard Baxter came to have some doubts about its feasibility later on in his life. It remained for the Puritans to take the theocratic ideal seriously, and the beginnings of their history in the new world of the West is the story of their honest attempt to make it operate.

Under the leadership of Increase Mather, Cotton Mather, William Bradford, and others, the Puritans attempted to establish a state which drew its constitution and laws from the Bible alone. They made no laws and no creeds when they arrived because they felt that the Bible contained all of the law and the creed that was necessary. This attitude naturally led them into the Old Testament, where legal enactments prevail. Considering themselves as the modern counterpart of the Israelites, they attempted to enforce literally the Hebrew code upon their own body politic.

But the attempt, serious and honest though it was, was doomed to failure. With the death of Increase Mather in 1723 and Cotton Mather in 1728 the idea of a strict political theocracy died also. It had been tried but it would not operate. If it had been workable at all, the Puritans ought to have made it work. They were a select

body of people thoroughly impregnated with the highest Christian purposes, and they occupied a virgin land where no one could hinder or oppose their experiment; and yet, with all these advantages, the theocratic ideal was dead and buried a hundred years after it was first brought to the shores of New England.

Of the numerous reasons which may be given for the failure of the Puritan experiment, the three which we now suggest seem to be basic. In the first place, it was based upon an erroneous conception of the Bible. Instead of seeking to understand the true relation between the Biblical covenants and attempting to realize the ideals and principles contained in the New Testament, the Puritans sought to make of the Bible a law book containing statutes which covered every detail of both their civil and religious life. In the second place, whenever church and state become identified, as is the case with any theocracy, the church must include within its membership all of the members of the state, with the consequence that it lowers, and finally destroys, the spiritual vitality of the church. In the third place, the Puritans had accepted an unworkable theology. They were Calvinists, and as such were staunch believers in the doctrine of election. This dogma raised no serious problem in the original company of Puritans because all were sure that they were of the elect; but when a second generation arose, the church was confronted with a

group of good moral people (and wealthy, too) who claimed no election experience, and yet, as members of a theocracy, were required to be members of the church. The consequence was that the requirement of an election experience had to be abandoned. Such devices as The Half-Way Covenant, The Savoy Covenant, and The "Means" Theology had to be adopted to cope with the problem,¹ but in meeting it they were forced to eliminate the very theology which they had so enthusiastically espoused.

The result of this failure to realize the dream which had brought the Puritan fathers to the New World was the rise of what Schneider calls "Yankee moral complacency."² The typical church-goer of the early eighteenth century accepted his diet of Calvinism each Sunday and then proceeded to forget about it on Monday. The sovereignty of God and the depravity of the human soul became no more to him than a genteel tradition. A few church leaders who attempted to take their religion seriously arose to lament the situation. As Davenport says, they practically exhausted their language in depicting the sad state of morals and religion.³ Luxury and frivolity, said they, have supplanted religious piety and zeal; and tavern haunting, profanity, irreligion among the young, and the decline of orthodoxy among the mature

1. Williston Walker, History of Congregational Churches in U.S.,

2. H.W. Schneider, The Puritan Mind, p.98 p. 164 ff

3. F.M. Davenport, Primitive Traits in Religious Revivals, p. 101.

are the signs of the times.

Into this milieu of apathy and irreligion strode young Jonathan Edwards. By the sheer force of his intellect and his moral earnestness this man was able to bring about in America another period of religious revivalism, which came to be named "The Great Awakening." Young Edwards was called from a brilliant student career at Yale to serve the church at Northampton, where his maternal grandfather, Solomon Stoddard, had ministered for many years. Although religious standards at Northampton were high compared with conditions generally, they did not satisfy one of so intense and earnest a nature as Edwards. He began to preach, and so great was his ability and his earnestness that he soon laid hold of the hearts of his hearers. The revival proper began in December, 1734, when Edwards was preaching a series of sermons on justification by faith alone. This series was preached in order to indoctrinate the congregation against the rising tide of Arminianism which, said the Calvinists, was the opening wedge leading to Catholicism. In his earnest desire to warn his people against these dangers, Edwards played upon the fears of his congregation by emphasizing the wrath of God. So vivid was his imagery and so intense his spirit it stirred the whole village and started a conflagration which spread all over New England and out into the frontier.

In Edwards we see a revival of the same theology that motivated the Puritans, but with a different emphasis and

application. Both made the sovereignty of God the foundation of their faith, but the Puritans applied the principle to a politico-religious state while Edwards confined it to the individual soul. "The Kingdom of God is within you," he insisted, and God claims absolute sovereignty over this Kingdom. And the people accepted this teaching with avidity because it gave them an opportunity to retain their traditional theology and at the same time make a new application which could be disassociated from their previous failures.

Edwards retained the typical Calvinistic doctrines of human inability and Divine election, but combined with them the Lutheran emphasis upon justification by faith. He believed that it was the Divine plan that the gospel be preached to the elect, who would become conscious of their election through direct revelation. The non-elect would know their status by their failure to receive such an experience, or revelation. With a theological background such as this it is not difficult to understand, therefore, why emotional excesses characterized the Great Awakening of the eighteenth century.

The religious fervor which Edwards had stimulated at Northampton and which others had aroused in various parts of New England might have subsided had it not been for the coming of George Whitefield to America in 1740. He arrived fresh from great successes in England, and as a consequence

was welcomed to America with open arms. So stirring was his oratory that a new wave of religious enthusiasm followed in his wake. From December, 1740, to March, 1741, it reached high tide, and thousands were caught in a maelstrom of emotionalism which caused strong men to fall as if dead and women to cry and shriek with hysteria.

Something of Whitefield's personality and his ability as an orator is indicated by the following characterizations:

Whitefield was chiefly a creature of impulse and emotion. He had very little logical skill, no depth or range of knowledge, not much self-restraint at the same time a more zealous, a more singleminded, a more truly amiable, a more purely unselfish man it would be difficult to conceive.¹

The oratory of Whitefield was so impassioned that the preacher was sometimes scarcely able to proceed for his tears, while half the audience were convulsed with sobs the usual quiet worship was disturbed by violent paroxysms of devotion or remorse and when the preacher had left the parish, he seldom failed to leave behind him the elements of agitation and division.²

Fanaticism and criticism often go hand in hand. Certainly this was the case as we near the close of The Great Awakening. When an attempt was made by a group of New England ministers, led by Dr. Charles Chauncey, of First Church, Boston, to stem the tide of emotional extremism, it gave rise to a flood of criticism, and of accusation and counter-accusation, which soon cut the nerve of the revival. By 1744 to 1748, the fever had subsided to the point that

1. Wm. E.H. Lecky, A History of England in the Eighteenth Century, p. 54

2. Ibid., p. 51

even Edwards was forced to admit that a serious reaction had occurred.

Following The Great Awakening, and as a consequence of the bitterness which it aroused, we see the formation of two distinct doctrinal schools: the Liberals, who emphasized the use of human "means" in salvation and who accepted the Arminian theology; and the Edwardians, who attempted to continue the tenets of Calvinism. The breach between these two parties became deeper and deeper, and finally led to complete separation. While the clergy were thus battling it out, the laity lapsed back into another period of indifference and irreligion, which was destined to continue for fifty years.

In addition to theological strife another important factor which contributed to the irreligion and general confusion of the period was the multiplicity of religious denominations which European emigration had transplanted to American soil. The earlier denominations, Roman Catholics, Episcopalians, Congregationalists and Presbyterians, were followed by the Baptists, Dutch Reformed, Quakers, Moravians, Methodists (to name a few). Each of these sects, with their attendant racial, national and cultural barriers, claimed to be the true Church of God and, in the confusion which they created, drove large numbers out of the church entirely.

During the American Revolution the churches, says Bacon, were "in suspended animation."¹ While they were thus "suspended," a new enemy arose. America's contact with France and England during the war opened the way for the entrance of deism into the country. Its adherents, through their Jacobin clubs and their Illuminati societies, proceeded to attack Christianity and attempted to bring in the "Age of Reason." Lyman Beecher, a student at Yale in 1795, records a situation which was typical of the seats of learning at this time. He says:

The college was in a most ungodly state. The college church was almost extinct. Most of the students were skeptical, and rowdies were plenty. Wine and liquors were kept in many rooms; intemperance, profanity, gambling, and licentiousness were common That was the day of the infidelity of Tom Paine. Boys that dressed flax in the barn, as I used to, read Tom Paine and believed him; I read and fought him all the way Most of the class before me were infidels, and called each other Voltaire, Rousseau, D'Alembert, etc.²

If conditions in New England were serious after the War of Independence, they were deplorable out in the New West. The churches were scattered, and so divided and sectarian in spirit that it was impossible for them to make any impress upon the lawlessness and immorality which is the inevitable concomitant of pioneer life. Little help was forthcoming from the churches of the East,

1. L.W. Bacon, A History of American Christianity, p. 229.
2. "Autobiography of Lyman Beecher," as quoted in Bacon, A History of American Christianity, pp. 230, 231.

and so a few scattered pioneer preachers undertook to cope with the situation themselves. They did so by initiating "camp meetings," where large groups of people came together in the open fields and, forming themselves into separate groups, were able to listen to several preachers at the same time. One of the first of these camp meetings was conducted by the Reverend James McGready, a Presbyterian minister who had assumed charge of several frontier churches in Logan County, Kentucky. Barton W. Stone, a Presbyterian minister serving in Bourbon County, Kentucky, attended this camp meeting and has given a vivid description of what happened there. He says:

The scene was new to me and passing strange. It baffled description. Many, very many, fell down, as men slain in battle, and continued for hours together in an apparently breathless and motionless state sometimes for a few moments reviving, and exhibiting symptoms of life by a deep groan, or piercing shriek, or by a prayer for mercy most fervently uttered. After lying thus for hours, they obtained deliverance. The gloomy cloud, which had covered their faces, seemed gradually and visibly to disappear, and hope in smiles brightened into joy they would rise shouting deliverance and then would address the surrounding multitude in language truly eloquent and impressive. With astonishment did I hear men, women and children declaring the wonderful works of God, and the glorious mysteries of the Gospel. Their appeals were solemn, heart-penetrating, bold and free. Under such addresses many others would fall down into the same state from which the speakers had just been delivered.¹

1. J.R. Rogers, The Cane Ridge Meeting-house, pp. 153, 154.

Profoundly impressed by what he had seen and heard, Stone returned to Bourbon County and began his own camp meeting at Cane Ridge. The same phenomena occurred as he had witnessed in Logan County. It was a tremendous gathering -- from thirty to fifty thousand people being present -- and it stirred the whole countryside. Like a prairie fire it spread over the frontier country of the New West and became known as "The Second Awakening."

The Second Awakening in the West was similar in most particulars to The Great Awakening in New England. Both revivals were rooted in Calvinism and both were attended by emotional demonstrations. One great difference obtained between the two Awakenings, however. The second did not quickly subside as did the first. This was due, not to any new element which had entered into the second revival, but rather to the fact that a few Godly ministers who were deeply concerned about the future of the church in America and were thoroughly convinced that these alternate periods of revivalism and religious apathy would sooner or later sound the death-knell of Christianity, had re-studied their Bibles and were discovering that in many respects the Protestant religion was a far cry from the religion which had its inception in New Testament times. They began to realize that one must go back of Calvin and Augustine, back of Wesley and Arminius, back of creeds and traditions to find the final authority for the church

and its faith. As a consequence they became advocates of restoration -- the restoration of the New Testament Church and the New Testament faith. Early leaders, like James O'Kelly in North Carolina in 1793, and Abner Jones in New Hampshire in 1800 - 1803, were followed by Barton W. Stone (after his experience following the Cane Ridge meeting) in Kentucky in 1801 - 1804, and Thomas and Alexander Campbell in Pennsylvania in 1809. Beginning their advocacy during the up-swing of The Second Awakening, they were able to save it from becoming just another wave of emotionalism and to convert it into a great movement for the restoration of primitive Christianity. This movement, which we call "The Nineteenth Century Reformation," was the movement which Walter Scott joined formally in 1827, and ^{to} which he made such a memorable contribution.

CHAPTER II

THE RE-DISCOVERY OF THE CENTRAL TRUTH OF THE GOSPEL

Walter Scott associated himself with the Nineteenth Century Reformation because, by independent research, he had discovered the central truth upon which the new Reformation was based, namely, that Christ, rather than any system of doctrines concerning Him, is the real foundation of the Christian faith.

When Mr. Scott, in common with the other leaders of the Reformation, affirmed that "The Almighty who cannot lie speaks in person but one sentence in Christianity, namely, that Jesus is His son,"¹ when he said, "Christ is the unit of Christianity, he that believeth in him believeth also in his religion,"¹ he proceeded to make obsolete the approach of all previous theologians. They had thought it necessary to spread their battle-line all the way from Original Sin to the Second Coming, with the consequence that they offered their enemies such an area of attack that defense was practically impossible. How they would have simplified the issue and have implemented their cause if they had only realized that

if it is proved that Jesus is the Messiah, then nothing can form a more potent proof of the truth and the excellence of any doctrine than that he taught it.²

1. W. Scott, The Messiahship, or Great Demonstration, p. 20.

2. Ibid., p. 19

Walter Scott's approach to Christianity was christocentric; that of his predecessors, theocentric. Although they differed in other particulars, the prevailing Protestant theologies were alike in that they placed God at the center of their systems. Hence, the objection which Scott raised concerning theocentric systems is equally applicable to all Protestant theologies.

The difficulty of all theocentric systems is that they steer their adherents either onto the rocks of Scylla or Charybdis. They offer dilemmas from which there is no escape. Take Calvinism as an example: If one accepts the sovereignty of God, then human inability, predestination, etc. follow as a logical necessity. Yet, when you view the system as a whole, you find that you have destroyed the moral integrity of God, for you have made Him the author of evil, to say nothing of forcing Him to choose arbitrarily some men for salvation and others for damnation. On the other hand, if you choose Arminianism, logic demands the rejection of Divine sovereignty, for God's sovereignty leaves no room for human freedom.

Theocentric systems fail because of the inscrutability of God. They do not realize the limitations of human wisdom when dealing with Divine realities. They are not

yet aware that God transcends all we can think about Him and makes mockery of our smug attempts to explain and analyze Him.

Recognizing this, the christocentric approach begins with Christ. This is where God begins in his relations with man. Here God reveals Himself. Here is the beginning of human understanding concerning God. Whatever is beyond Christ is in the realm of the incomprehensible. We may speculate upon it as a mental gymnastic, but we must not attempt to make it the center of our faith. To do so is to remove Christ from the center of the Christian system.

Again, by being Christ-centered, the approach is historical rather than philosophic. Philosophy has to do with theories; history, with facts. Theories are shifting sands, their only certainty being the certainty of change; but facts, when once established by reliable evidence, remain forever unchanged. Hence, facts take precedence over theories. Applying this truth to Christianity, we see that when God projected Himself into the stream of history in the person of His Son, He made Christianity a historical religion, a religion to be vindicated by the tests of history. In such manner He has made certain that Christ and his teachings would be "the same yesterday, today and forever."

It will be noted that in the chapter title we have

called Scott's approach a re-discovery. We do so that we may point out that he re-employed a point of view which characterized primitive Christianity. The early church was united, but the union was no bed of Procrustes which denied the possibility of difference. In fact, we have good reason to believe that their theistic and christological views were widely divergent, but with no apparent interference with their unity.¹ The explanation of this fact lies in their allegiance to the historical Christ. They theorized as they pleased, but they were loyal to the Supreme Center of their faith. What Scott was doing, therefore, was not new, but merely an attempt to bring back to center a faith which theology had succeeded in making eccentric.

Having indicated the importance of this new approach by Walter Scott, we turn now to an investigation of its origin and development in his life and writings.

Mr. George Forrester, principal of an academy at Pittsburgh, set the stage for the discovery. On May 7, 1819, after a long and interesting journey from New York, young Scott arrived at Pittsburgh and found employment as an assistant at the Forrester Academy. The young teacher soon discovered that his employer was a very religious man, but that his views differed materially from his own. Mr. Forrester was a Scotch Baptist and used the Bible alone as his religious guidebook. Scott was interested; and

1. A.C. Mc Giffert, The God of the Early Christians.

after school hours, he and Forrester spent many evenings together in Bible study. As a result of this fellowship and study, the Bible became a new book to young Scott.

As one of our Restoration historians remarks:

The book took on a new meaning to the earnest truth-seeking young man. It was no longer a repository of proof-texts from which to prove the theological systems of the day, or a jumble of gems from the wealth of heaven, but it was an orderly development of the scheme of redemption as systematic in its arrangement and purpose as the text books used in their schoolroom.¹

Having learned therefore to "rightly divide the word," Scott was prepared to grasp the master thought of his life and ministry. According to Baxter it was in 1821, after his return from a disappointing visit to New York to investigate the Scotch Baptists, that Scott recognized the unique place of Christ in the Christian system.² In his preface to The Messiahship, or Great Demonstration, however, Scott says that it first came to his attention in 1820 as a result of three of his students committing to memory the Gospels of Matthew, Mark and John in the Greek and translating them.³

Immediately Scott desired to incorporate this new-found knowledge into the curriculum of the academy, but his patrons, being Presbyterians, desired that he use the

1. M.M.Davis, "Walter Scott and His Lieutenants," The Christian Standard, March, 1909, p. 3
2. Wm. Baxter, Life of Elder Walter Scott, p. 60
3. W. Scott, The Messiahship, or Great Demonstration, p. vi

Westminster Catechism. This Scott would not do; and as a result, all catechisms were laid aside, and a chapter in the New Testament was read each Saturday.

Baxter informs us that:

For the good of his pupils he determined to make the most of this, and having, as he says, had his whole soul aroused and astonished by the views of Christ which were unfolded to him during his intense and prayerful study of the Gospels, he determined that the lessons should be drawn from the four evangelists; that Christ should be the theme of each Saturday's lesson; and that the great point might be kept before the minds of his pupils during the week, he wrote with chalk, in large letters over the door of his academy in the inside, the words, Jesus is the Christ.¹

At his first meeting with Thomas and Alexander Campbell in the winter of 1821-22, Scott found further confirmation for his views, and when, in 1823, Campbell issued his first publication, The Christian Baptist, Scott was a contributor, usually writing under the pseudonym, "Philip." His first series of essays was captioned, "A Divinely Authorized Plan of Teaching the Christian Religion."² In these articles, as their title suggests, he contended that there was a Divine method of teaching Christianity. This plan, said he, should begin with the central saving truth that Jesus is the Christ and should utilize the New Testament scriptures, particularly the gospels, to produce the evidence to sub-

1. Wm. Baxter, Life of Elder Walter Scott, p. 60
2. The Christian Baptist, A. Campbell, ed. pp. 10 ff, 23 ff, 36 ff, 46 ff.

stantiate its truth. He insisted that this was the method of the apostles, and should remain the method of all Christian teachers.

A few months after becoming evangelist for the Mahoning Association in 1827, Walter Scott preached a memorable sermon to a crowded house at New Lisbon, Columbiana County, Ohio. He spoke on the confession of Peter, recorded in Matthew 16:16, "Thou art the Christ, the Son of the living God." Scott showed that this declaration was the purpose for which the gospels were written, and toward which the Old Testament had pointed. The scriptural method of accepting the central truth of the gospel then followed as Scott led his hearers to the Great Commission, and then to Pentecost. With great power he reviewed Peter's Pentecostal sermon and the steps of salvation which the apostle presented to his inquiring listeners, drawing the sermon to a close with an appeal to follow the example of those who so gladly accepted the apostolic invitation. It was a stirring message. His Baptist audience had heard nothing like it before. And history was made on that eighteenth day of November, for at the gospel invitation Mr. William Amend made his way forward to the preacher and became the first man of the Reformation to make a public confession of faith in response to the preaching of the gospel.

We will have occasion in a later chapter to make more adequate reference to the major writings of Walter Scott. It will be sufficient here to assert that whatever their subject, the "Golden Oracle," as he later called the central truth of the gospel, was always their object. We should, however, call special attention at this time to Scott's major work, The Messiahship, or Great Demonstration, for it was written specifically to establish the truth which is the theme of this chapter.

After laying down important and generally conceded axioms as a basis for the argument to follow, the author states his central proposition. This he proves from the scriptures, and then indicates the error, to which we have already made reference, of attempting to vindicate the total teachings of Jesus instead of simply insisting upon their truth as a consequence of the Divinity of Him who delivered them.

In the next chapter the proof for the proposition is considered. This proof, Scott avers, is contained in reliably attested facts proffered by adequate witnesses, and because the proposition, Jesus is the Christ, is supernatural, the proof must be supernatural also; hence the necessity of miracles. The miracles of the gospel record are itemized by Scott in a "sui generis" series as follows: His Incarnation, His Inauguration, His Crucifixion, His

Resurrection, His Exaltation to Heaven, His Glorification. A discussion of types and symbols relating to the Old Testament then brings to a close what Scott considers to be the essential preliminary considerations.

The body of the book is divided into five parts. Part One, "The Synthetic Argument," develops these Old Testament types and symbols, pointing out that they are a foreshadowing of, and a preparation for, the larger revelation to come in God's Messiah. The argument continues with a delineation of papal Christianity, which Scott labels as fallacious in its claims and apostate in its principles.

Part Two is called, "The Argument in Transitu," and it contains an analysis of the prophetical material as to kind. Five classifications are given: Types, Symbols, Literal Prophecies, Promises and Threatenings, and Commemorative Institutions.

"The Analytical Argument" in Part Three give more elaborate consideration to the miracles of Jesus. Additional biblical evidence for the Messiahship follows, such as the apostolic miracles, the extent to which the gospel meets human need, and the power of the church. The section concludes with the discussion of certain "Sundries," as Scott calls them, in which the Father, Son, and Holy Ghost; the baptismal formula; the contribution of the

reformations of the sixteenth century and the nineteenth century; and the design of baptism, are discussed.

Part Four considers the progress of the nations of the world towards the completed Kingdom of God, and is entitled, "Political Christianity." The final section, "Personal Christianity," is concerned with the personal goal of our religion, Christian character, and is a study of Christian ethics.

The above resume has been presented in order that we may reveal the comprehensiveness of Scott's treatment of his theme, and that we may show how he was able to unify all the biblical material around that proposition which he calls, "the voltaic battery, the centrifugal force, the solar influence in the religious system" - - the Messiahship of Jesus.¹

Before bringing this chapter to a close we wish to point out the extent to which Scott's position, which was certainly an innovation in his own day, has won its way into large recognition in our own time. Perhaps the two principal reasons for this increased recognition are, the realization of the inadequacy of the traditional Protestant theologies, and the interest of contemporary Christianity in Christian unity. This concern over unity has created an increasing number of organizations and

1. W. Scott, The Messiahship, or Great Demonstration, p. 274

conferences, all of them striving to bring into a closer co-operation the various denominational bodies. Although none of them, perhaps, represents the New Testament program for unity entirely, it is significant that the two most important of these organizations, The Federal Council of the Churches of Christ in America, and the newly constituted World Council, have agreed that the only possible doctrinal basis for union is a declaration of faith in Jesus Christ as Lord and Saviour.¹

1. Regarding the Federal Council, note preamble as quoted in The Church Allied for Common Tasks, S. Mc Crea Cavert, ed., p. 23. Regarding the World Council, note The Second World Conference on Faith and Order, Leonard Hodgson, ed., 272.

CHAPTER III

THE RESTORATION OF THE NEW TESTAMENT PLAN OF SALVATION

In the preface to The Gospel Restored, Walter Scott recognizes three successive steps in the progress of the Nineteenth Century Reformation. He says:

The present century is characterized by these three successive steps, which the lovers of our Lord Jesus Christ have been able to make, in their return to the original institution. First the Bible was adopted as sole authority in our assemblies, to the exclusion of all other books. Next the apostolic order was proposed. Finally the True Gospel was restored.¹

The first two steps were the contribution of Thomas and Alexander Campbell. In his famous Declaration and Address of 1809, the elder Campbell had clearly defined his position regarding the Bible. In proposition three of that document he had proclaimed the scriptures as the only basis of authority, and in the proposition following had recognized that the New Testament alone provides the constitution for the church of Christ. His famous dictum, "Where the scriptures speak we speak, and where the scriptures are silent we are silent," had made the Bible the only possible basis of authority for the new movement.

1. W. Scott, The Gospel Restored, pp. v,vi

Alexander Campbell carried forward what his father had begun. In 1816, before the Redstone Association of the Baptist Churches, he preached his memorable "Sermon on the Law." In this discourse he made for the first time the proper distinction between the Law and the Gospel, the old and the new dispensations, and, as a consequence, was forced into open conflict with the Baptists.

The Campbells likewise preceded Scott in their advocacy of what Scott calls, "the apostolic order." The Declaration and Address insists "that the Church of Christ upon earth is essentially, intentionally, and constitutionally one;¹ and "that all that is necessary to the highest state of perfection and purity in the Church is to restore the original ordinances and constitution as exhibited in the New Testament."²

When Alexander Campbell joined his father in Pennsylvania in 1809, they found that they were both in agreement concerning the ancient order in the church. Together they established the Brush Run Church upon this basis, and soon afterwards Alexander Campbell was spreading abroad the Restoration Plea, as it was called, by means of his powerful pen in The Christian Baptist.

1. F.D. Kershner, The Christian Union Overture, p. 81

2. F.D. Kershner, The Restoration Handbook, Series I, p. 15.

Great as these contributions were, however, they fell short in one important particular. They called attention to the necessity of restoring the original order within the church but did not recognize the equal importance of restoring the original gospel which the church should proclaim. The Campbells saw clearly the evils and abuses which had divided the church into sects and parties, and, with great penetration, discovered the basis for a true and scriptural union. But although they proclaimed this message with clear and unerring logic, it made little progress. Men could not meet their arguments, but they would not accept their position. Even if their minds were convinced, few had the courage to break away from the coils of their old theologies. Two churches only had been established, and even they had made little headway. How could they, when the fundamental question of the terms of church membership had not yet been clearly defined!

It was Scott who first saw where the difficulty lay. In the first place, he perceived that the attitude of the Campbells regarding the general acceptance of the New Testament platform by the denominationalists was much too sanguine and unrealistic. He understood men too well to expect those who had become steeped in the traditional theologies to be moved to another position by mere argument. In the second place, Mr. Scott realized that what the movement needed was a simple and compelling message which would

appeal to the men who, although unsaved, had not become corrupted by false theologies. The traditional evangelism had brought so much confusion by its irrationalities and so much disgust by its excesses that it was difficult to get real attention for any Christian message. Men were urged to believe and yet were told that they were powerless to believe, except by Divine intervention. There was really no fixed way of coming to God. Each single effort was an experiment and no one knew beforehand whether the experiment would end in exultation or despair. As a result there was no norm by which to validate the reception of the Divine favor, and excesses became inevitable.

Scott set himself to the task of searching the scriptures to discover and restore the true gospel. He studied them assiduously, with a mind unbiased and open to receive the truth. As he did so the simplicity and reasonableness of the apostolic message began to make itself clear. He saw that the apostles had no "mourners bench," no "praying through," no message of human inability. Men were urged to believe, not as a mystical experience visited upon them at God's caprice, but as the acceptance by the mind of the evidence presented by the apostolic testimony. Biblical repentance became, not an emotional orgy, but the changing of the mind as a result of rational belief. Baptism in particular assumed new and larger proportions. It became the avenue through which a gracious God granted the re-

mission of sins and the gift of the Holy Spirit. It became the consummatory step into the new state of Christian sonship, and the proof of man's willingness to obey the gospel.

In making this discovery, Scott had not only restored the original gospel and placed the steps of salvation in their original order, but he had restored the right relationship between God and man. As Baxter observes:

The importance of his work can scarcely be overestimated; it is not the restoration of an ordinance to its proper place, or a better arrangement of some one item of the Gospel; but it was the settling of the true relation of God and man to each other -- showing that man was not powerless and dead, but able to understand his Maker's voice and obey his mandates; and that God would be gracious and forgiving to all that would hear, and turn, and live.¹

Several other factors in addition to his own study of the scriptures were influential in bringing Scott to his great discovery. The first was of course Mr. Forrester of the academy at Pittsburgh, under whose guidance he discarded infant baptism and by whom he was immersed. Later on a tract on the design of baptism, written by the Scotch Baptists in 1820, fell into his hands and assisted him greatly in clarifying his understanding of the relation of the ordinance to the remission of sins.

When Mr. Scott was in attendance at a meeting of the Mahoning Association in 1826, he met two other men in

1. William Baxter, Life of Elder Walter Scott, p. 288

addition to the Campbells who influenced his thinking concerning the design of baptism. They were Adamson Bentley and Jacob Osborne, both leaders in the Mahoning Association. When the Association was in session at Braceville, Ohio, Sept. 16, 1827, Bentley argued that it was through baptism that pardon for sins was obtained, and Osborne followed with the assertion that the convert had no right to expect reception of the Holy Spirit until after baptism. These expressions rather startled Scott for, although he was formulating opinions of the same kind, he had not yet stated them in such a frank and open manner. He felt, however, that if men of such maturity and reputation as Bentley and Osborne were of this conviction he could maintain his own position with greater certainty and boldness.

W.L. Hayden tells us the story of Scott's first discovery of the steps of salvation in their original order and sequence. Scott had been aware of the various elements in the plan of salvation before this time but not until this occasion had he discovered their proper order. We quote the story just as Mr. Hayden tells it:

A noteworthy conference was held in Warren, Ohio, at the home of Adamson Bentley in early November, 1827. Four prominent pioneers of our movement participated in an all-night session, viz: Alexander Campbell, Walter Scott, Adamson Bentley and presumably, Jacob Osborne. They were considering the primary elements of the Gospel as presented by the apostles and recorded

in the New Testament. Their aim was to discover the truth as to their scriptural order and rational sequence that they might present them as to command the confidence of reasonable men As they were emerging from the mysticism and confusion of popular religious teaching, they proceeded cautiously, examined the sure testimony that makes wise the open minded, and walked in the pure commandment that enlightens the eyes. As the gray dawn appeared Walter Scott shouted, "Eureka! I have found it!"

It was the discovery of the ancient order of the Gospel now familiar to all our preachers, but then hid away in sect theories and jargon. All present concurred in the correctness of the Gospel order arranged by Scott. The exultant shout awakened a little girl (Bentley's daughter) in an adjoining room. Childlike, she quietly arose and peeped through the slightly open door and saw the four men as they were kneeling in fervent prayer for the blessing of God to attend them in the presentation of the simple Gospel as they had been guided to the understanding of it.

When these men arose from their knees while standing a few moments before seeking a brief morning rest, Alexander Campbell said: "If the Christian world could see the Gospel as we now see it and would accept and preach it, the whole world would be evangelized before the close of a century."¹

Mr. Scott had discovered the Divine order of the plan of salvation to be faith, repentance, baptism, remission of sins, the gift of the Holy Spirit, eternal life; or (according to his classification in The Messiahship, or Great Demonstration) Duties: faith, repentance, baptism; Privileges: remission of sins, the Holy Spirit, eternal life.² He had found an order which was definite

1. W.L. Hayden, Centennial Addresses Delivered in 1909, p. 41
2. W. Scott, The Messiahship, or Great Demonstration, p. 293

and clear and which he could now present to the multitudes who, like those at Pentecost, were asking, "Men and brethren, what shall we do?"

The occasion of Scott's presentation of the plan of salvation at New Lisbon in November, 1827, has become historic. Of this memorable sermon Dean F.D. Kershner says:

In his introductory sermon, on the Ohio Western Reserve, which marked the beginning of the first great evangelistic campaign of our brotherhood, he definitely outlined the Restoration plea for the first time in all its practical details. This outline has never been surpassed or improved upon. It states the whole case for New Testament Christianity, and states it so clearly that there is nothing more to be said. For this reason it is fair to regard Walter Scott as the man who finally launched the Restoration plea upon its successful career.¹

In addition to presenting the steps of salvation in their proper sequence it becomes important also to fill them with the proper New Testament content. This Mr. Scott accomplished in The Gospel Restored, first published as The Evangelist of 1836, when he presented a careful study of the scriptural teachings relating to each step in the gospel plan. To this volume we now turn our attention, drawing from it what we believe to be its essence.

Faith: Faith, says Scott, is the first letter in

1. F.D. Kershner, The Restoration Handbook, Series I, p. 26

the Divine alphabet. To substitute anything else for faith, such as sprinkling, spirit operation or feeling, as the first step in the plan of salvation is to maim and deface the true gospel. In his original or preternatural state man walked by knowledge because he had direct communication with God, but now that man has sinned and is separated from God, he must walk by faith. Not being able to see the Lord of Life ourselves, we must accept the testimony of those to whom He has been revealed. This is what the apostle meant when he said, "Faith cometh by hearing." To say that man cannot believe unaided by the spirit, therefore, is to deny that man can avail himself of the experience of others and to reject the belief that the gospel is adapted to man's capabilities.

Faith comes, therefore, from evidence. We trust in proportion to the reliability of the testimony. We believe in Jesus, then, because we are convinced of the truth of the apostolic report. Faith which comes by the direct operation of the Holy Spirit is not faith at all, but inspiration.

Like some other terms in the New Testament, faith has also a figurative use. It refers, not only to the assent of the mind to things which others know to be true, but to the truth which they believe. When this is the case, the article precedes the noun, and it is called "the faith" as a synonym for "the gospel."

Repentance: The mind has the ability, not only to receive the experience of others, but to respond to that shared experience in such manner as to effect its sentiments and actions. This action is described in the scriptures as repentance (metanoea), a change of mind. The term also has a secondary meaning, which refers to the change of conduct resulting from repentance, and giving it the force of the word, reformation. It is the requirement of the Christian religion, therefore, that we so change our minds as to regard God as the Father of Light, Jesus as our Saviour and King, and the Holy Spirit as the Comforter and Sustainer of the Christian life.

Baptism: The apostle Peter was chosen by his Master to give the first Divine answer to the question, "What must we do to be saved?" He first gave this answer at Pentecost, as recorded in the second chapter of the Acts of the Apostles. Included in this answer is a clear command to be baptized for the remission of sins. Hence baptism becomes a part of the Gospel plan of salvation. To change it in any way or to omit it, as both the Catholic and Protestant clergy have done, is to commit treason against the Divine government.

Baptism is one of the untranslated words of the Bible, hence the necessity of understanding its meaning in the original language. All the eminent scholars of the Greek

language agree that it can mean only dip, immerse, plunge, and that it was so understood and practiced in the New Testament day.

The question, who shall be baptized? can have only two possible answers, those who believe and those who do not. In spite of the fact that there is not a shred of evidence to substantiate their practice, both Catholics and Protestants baptize infants, who cannot believe. Baptism is always preceded by belief, hence the practice of infant baptism constitutes a clear contradiction to New Testament order.

The design of baptism, as Peter clearly states at Pentecost, is "for the remission of sins." All denominations accept this position, as an examination of their creeds will substantiate, but they differ from the Reformers in that they don't practice it.

Remission of Sins: The sinful condition of man made necessary the offer^{ing} of expiatory sacrifices to God against whom he had sinned. These offerings of sacrifice have a triple import. Through them God brings man's sins to remembrance, He establishes a symbol of pardon among men, and He provides types and symbols for future fulfillment.

The antitype makes its appearance with the coming of Christ, who offered Himself "once and for all" for the sins

of men. He died this death for all men, not just for the elect as Calvinism would have it; nevertheless all men will not be saved because His death is appropriated for men's sins only by their surrender to Him in submission to the remitting ordinance, Christian baptism.

The Holy Spirit: For a discussion of Mr. Scott's contribution to this subject we refer the reader to Chapter V. of this dissertation. Since the treatment of this theme in The Gospel Restored is merely a condensation of Scott's essential position, we need not treat it here.

The Resurrection, or Eternal Life: The first thing which strikes the reader of this final section is that it appears under the heading, "The Resurrection," instead of "Eternal Life," as Scott usually designated it. While the change occasions an inquiry, it indicates no discrepancy between the two terms, for Scott saw that the resurrection is the factual basis upon which the belief in eternal life is built.

The Kingdom of Christ, writes Scott, may be divided into two states, the earthly and the heavenly. The present fellowship of the saints on earth is the earthly kingdom, and men enter it with a mind renewed by the acceptance of the gospel. The heavenly kingdom, on the other hand, is eternal and demands a renewal of body as well as mind. Christ was referring to this latter phase of the kingdom, thinks Scott, when he talked with Nicodemus about being "born of the spirit."

When the early Christians talked about their hope, they never referred to conversion (as do Calvinists) but to the resurrection from the dead. This hope rests on the promises of God, a promise which we accept because it has been sealed by Christ's resurrection.

A fuller discussion of Mr. Scott's views on eternal life appears in an article of his in The Evangelist entitled, "A Discourse on Eternal Life." Here the writer presents his convictions concerning conditional immortality. He insists that man is not inherently immortal but that he obtains immortality as a gift from God in return for his Christian allegiance. The following two quotations from this "Discourse" are representative:

There is nothing perhaps which so effectually operates to stultify our apprehension of the greatness of that eternal life which is revealed in the scriptures as the fond but fallacious notion that we are already immortal.¹

The eternal life of Christianity is a gift from God promised to saints, now deposited with their Lord, and to be conveyed to them by the Holy Spirit through the resurrection, on condition that they walk in the spirit.²

We conclude this chapter with a quotation from Dean F.D. Kershner which succinctly states the importance of Scott's contribution to evangelism:

The greatest contribution which the Disciples of Christ have made to Christianity as a whole

1. W. Scott, "Discourse on Eternal Life," re-printed in John Thomas, The Advocate for the Testimony of God, pp. 329, 330.
2. Ibid., p. 332.

is the restoration of New Testament evangelism. The plea for Christian union was not new when the Campbells made it, and we have no right to lay exclusive claim to it. There is no other feature of our program which is especially unique aside from the contribution made by Scott. Rational evangelism, we repeat, is a distinctively Disciple product and is the most important contribution which our movement has been able to bring to the cause of Christianity as a whole.¹

1. F.D. Kershner, "As I Think on These Things," The Christian Evangelist, December 16, 1926, p. 1584

CHAPTER IV

THE NEW TESTAMENT PLAN OF SALVATION IN PRACTICE

Walter Scott was primarily a practical man rather than a theorist. Having worked out the New Testament plan of salvation and organized it in a simple and appealing manner, he was not content to permit it to remain in the realm of the abstract. He had discovered the scriptural plan, but could the plan be successfully practiced? Would men of his own day respond to the message which was preached by the apostles in their day?

The new movement was prepared for activism. Much of what Mr. Scott was advocating had already been recognized by the Campbells, but with comparatively little result. In the first volume of The Christian Baptist, the centrality of Christ and the scriptural connection between baptism and the remission of sins had been recognized, and in Alexander Campbell's debate with Mr. Mc Calla the same truth was set forth. These ideals had had a rather wide circulation, too, because The Christian Baptist was popular. But the tangible result was meager. The message was there, but it needed implementation.

Mr. Scott was given his great opportunity to test the workability of his views when he was called to become Ma-

honing Association evangelist in 1827. His success was so immediate and phenomenal that he is recognized by every student of the Restoration Movement, from the time of Thomas Campbell to the present day, as the foremost evangelist of the Reformation and the first since the days of the apostles to demonstrate the practicability of the New Testament plan of salvation. No less an authority than Alexander Campbell admits this fact. He says:

I do consider that he [Scott] practically carried out the principles of the Reformation as before understood and published in The Christian Baptist, and in my debate with Mc Calla, particularly the points of faith, repentance and baptism for the remission of sins, more fully and effectually, as well as more successfully, than before attempted or accomplished by any one, and in doing which I think he eminently aided the cause of the Reformation.¹

We turn now to a more detailed discussion of the association of Baptist Churches in the Western Reserve, under whose auspices Walter Scott attained such success in his evangelistic labors.

The Mahoning Association was organized at Nelson, Portage County, Ohio, on August 30, 1820, and was originally composed of ten Baptist congregations. Articles of faith were drawn up which ascribed to dogmas typical of Calvinism. In addition, each church participating had its own creedal statements, which agreed substantially with those of the Association.

1. Alexander Campbell, untitled paragraph in The Evangelist, Walter Scott, ed., Nov. 1839, p. 259.

When Walter Scott was chosen evangelist of this body in 1827, the number of churches participating had increased to seventeen. These churches were located mainly in northeast Ohio in a section called The Western Reserve. The Reserve is comprised of some three million acres lying in the area now included in the following counties: Ashtabula, Trumbull, Mahoning (north part), Lake, Geauga, Portage, Cuyahoga, Summit, Medina, Lorain, Erie, and Huron. This territory was known originally as "The Connecticut Western Reserve" because it was owned by Connecticut and was retained by her when she ceded the surrounding western lands to the Federal Government in 1786, soon after the close of the Revolutionary War. Fifteen years later the Reserve also became government property and the word Connecticut was removed.

Mr. Scott's first contact with the Mahoning Association occurred shortly after his removal to Steubenville, Ohio, in 1826, when he attended as a non-member but was invited to preach for them. His message made a very favorable impression; and when the Association met the following year, Alexander Campbell prevailed upon Scott to accompany him.

As one item of business during the first day, a request from the Braceville Church was presented. It read:

We wish that this association may take into serious consideration the peculiar situation of the churches of this association; and if it could be a possible thing for an evangelical

preacher to be employed to travel and teach among the churches, we think that a blessing would follow.¹

The meeting considered favorably this request and appointed a committee to nominate an evangelist. Their report recommended that "Brother Walter Scott is a favorable person for the task, and that he is willing, provided the Association concur in his appointment, to devote his whole energies to the work."² The recommendation was accepted, and Mr. Scott who, strangely enough, was not even a member of the Association nor in entire agreement with their views, became their evangelist. But, as subsequent events were soon to prove, the selection was wise beyond their fondest hopes.

When we view the condition of the churches within the bounds of the Association before Mr. Scott began his work, we will realize that "the peculiar situation of the churches of this Association" which the Braceville messengers gave as the reason for their recommendation was a mild understatement. According to the reports given at the annual meetings, there were only six baptisms in seventeen churches in 1825; eighteen baptisms (with twenty-three exclusions) in seventeen churches in 1826; and thirty-four baptisms (eleven from the church from which Alexander Campbell came as a messenger) in fifteen churches in 1827. This was a sad

1. William Baxter, Life of Elder Walter Scott, pp. 84,85.

2. Ibid., pp. 85,86.

condition to be sure, but it was the inevitable result of a conception of conversion which supplanted the Word of God with an emotional experience, cramped and chilled the churches with human restrictions, and put a quietus on aggressive evangelism by stressing the inability of the human will.

We have recounted already the beginnings of Mr. Scott's evangelistic labors at New Lisbon, and the acceptance of the gospel there by Mr. William Amend. But this was just a beginning. In spite of opposition, and even threats of bodily harm, the interest in Mr. Scott's messages increased by leaps and bounds. Before he departed from New Lisbon, fifty-three had confessed Christ and been baptized, and in East Fairfield, a village eight miles away which Scott visited only for three or four days, an entire new congregation was formed.

In January of the next year Scott visited Warren, Ohio, where the venerable Adamson Bentley ministered. Expecting wholehearted support, Scott was greatly surprised when Bentley would not permit him the use of the Baptist meeting-house. However, all objections were overcome, and in ^{the} eight days that Scott remained twenty-nine persons were baptized and practically the entire congregation was persuaded concerning the new order.

At Austintown, due to the preparation of Elder Bentley,

who by this time was an ardent advocate of the movement, Scott's success was assured at the outset. About seventy-five in all responded, including William Hayden, afterwards Scott's associate, and John Henry, whose name was soon to become a household word on the Western Reserve.

Hearing of Scott's success at Warren, the brethren at Sharon, Pennsylvania, invited him and Bentley to preach for them so that they might hear about "the new heresies" firsthand. They did so, with the result that many converts were won to their message. However, when the evangelists had departed, the converts were denied entrance into the Baptist Church because of nonconformity. Failing to settle the matter among themselves, they sent for Thomas Campbell, but even he was not able to calm the troubled waters. The "Campbellites," as they were nicknamed, were excluded. Shortly thereafter, however, Scott and Bentley returned to Sharon, held another series of meetings in the barn of one Daniel Budd, and established a church of thirty members, which grew rapidly and prospered.

When Mr. Scott came to Deerfield, Ohio, he found that once more Mr. Bentley had prepared the way. Consequently, when it was known that Scott would preach at a private home in the community, throngs were present to hear him. His work here bore much fruit, not only in regard to the number baptized but because of the quality and further usefulness of some of the converts. We refer especially to Amos Allerton,

a skeptic who became a powerful Restoration preacher; and Aylette Rains and Ebenezer Williams, formerly Universalist preachers but now effective instruments for the winning of hundreds to the new movement.

We could continue to follow Mr. Scott's itinerary and to recount his successes, but the above instances will suffice to give an estimate of their character.¹ When the Association met at Warren in August of 1826, their evangelist was able to report almost a thousand new converts, more than the entire membership of the Association prior to that time. In fact, such a change had taken place among the churches it was almost beyond belief. Indifference had vanished, new churches had sprung up, the membership of churches already established had been doubled and tripled, and everywhere men were becoming concerned about their salvation.

The work continued to grow and to increase in fruitfulness during the year which followed. So great were the demands to hear the primitive gospel that Mr. William Hayden, and later on, Mr. Adamson Bentley and Mr. Marcus Bosworth, were delegated to assist Mr. Scott. Even then they were unable to accept all the opportunities which were available as the movement swept over the Western Reserve and throughout the Middle West.

1. See account of itinerary in William Baxter, Life of Elder Walter Scott, p. 127 ff., and in A.S. Hayden, Early History of the Disciples on the Western Reserve, p. 72 ff.

The 1829 meeting of the Mahoning Association was held at Austintown. It proved to be the last meeting, for by vote of its delegates, it was dissolved. Like leaven, the suspicion had been growing among the churches that organizations of authority beyond the local congregation were unscriptural, but until Austintown no official action had been taken. The matter came into the open as the result of the arbitrary action of two other Baptist Associations regarding certain churches and church members who would not bow to their rigid creedal requirements.

Large responsibility must be placed upon Walter Scott for this move which brought about a final separation from the Baptists. Mr. Campbell felt that with the proper limitations the Association might continue to serve a useful function and was about to oppose the motion, but Scott begged him to permit its passage. Mr. Campbell yielded, and the motion was passed unanimously. ✓

Some question has since been raised concerning the wisdom of this course, and Mr. Scott has been accused of bad judgment because of his advocacy of it. For example, Dr. T.W. Grafton states:

It was at this point that Walter Scott, in the estimation of all friends of co-operation, made the mistake of his noble, grand life by leading in the overthrow of organized religious co-operation. Regarding the Association as an ecclesiastical tribunal, he labored to accomplish its dissolution in opposition to the more practical ✓

judgment of Alexander Campbell; and men like William Hayden never ceased to deplore it.¹

In spite of this judgment by Dr. Grafton and other competent historians of the Nineteenth Century Reformation, however, we find ourselves rising in defense of Mr. Scott. We believe that the stand which he took was in line with practical judgment, not contrary to it. As we have said earlier in this chapter, it was Mr. Scott's practical mind which gave rise to his evangelistic efforts, and we see nothing in his decision to dissolve the Mahoning Association which would lead us to think that this ability had suddenly deserted him.

Mr. Scott was as anxious to bring about Christian union and to co-operate with his brethren as was Alexander Campbell, but he realized the significance of the rising clouds of opposition from the other Baptist Associations which were forming on the horizon. He foresaw that it would bring about a discord which would do more damage to the cause of unity and co-operation than to step out before the storm descended. He realized how deeply the Baptists were impregnated with Calvinism, and how little progress could be made in winning them to the true gospel. He did not propose to preach an emasculated message, nor did he intend to continue other compromises regarding church order so as to remain with the Baptists. And we believe that the

1. T.W. Grafton, Men of Yesterday, pp. 46,47.

phenomenal growth of the Disciples since this separation is ample justification for Mr. Scott's position. We note a recent confirmation of our view on this matter by Dean F.D. Kershner, who says:

There has been some argument during comparatively recent years as to the wisdom of dissolving the Mahoning Association. This discussion after the event is quixotic and futile. Of course, Scott was right in his action, as the logic of events quickly proved. Remaining in the denominational fellowship of the Mahoning Association, the new leaders would have been shorn of their power and would have been unable to make their appeal universal. Of all denominational groups, the Baptists are usually regarded as among the most extreme and sectarian. Such a connection was hardly the best arrangement for the special protagonists of Christian union and the chosen enemies of the denominational ideal.¹

In place of an association, it was agreed that they meet in unofficial capacity annually for mutual fellowship and edification, and to continue support of the evangelists. Mr. Scott and others were able, therefore, to resume their labors, which they did with great effectiveness.

The next year, 1831, Mr. Scott was forced by illness to reduce his evangelistic labors. The strain of his four years of unremitting toil was more than his sensitive and high-strung constitution could endure. He returned to Pittsburgh, but remained only a few months, moving to Cincinnati,

1. F.D. Kershner, "Stars," The Christian Standard, May 18, 1940, p. 7.

Ohio, in the vicinity of which he lived for the next fourteen years.

Not long after his coming to Cincinnati, Mr. Scott changed his residence to Carthage, a village eight miles north of the city. The account which Baxter gives of his success in transforming the town from a place where drunkenness, idleness and profanity prevailed to one of religious piety and zeal indicates that even his delicate health had not robbed him of his evangelistic power.¹ ✓
 Soon after he arrived, Scott preached in the village school house. When the invitation was given, a little girl responded, and she showed such a comprehension of the gospel for a child of her years that the evangelist agreed to baptize her. So impressed was the audience that six men arose and followed her example. In such manner began a protracted meeting which, when brought to a close, saw a large and prosperous church established at Carthage.

Other evangelists might have been satisfied with these accomplishments, but not Mr. Scott. He knew that there were still many who were unsaved in Carthage and he did not propose to rest until they had been reached. He invited several of the best known preachers of the Reformation to assist him in holding daily meetings. John T. Johnson, Benjamin Finnell, John O'Kane, L.H. Jameson, and others of

1. William Baxter, Life of Elder Walter Scott, p. 232 ff.

like reputation were present. At the end of several days thirty or more were added and with this impetus the church membership soon numbered over two hundred.

The question which naturally arises when we hear of the large number of converts (Mr. Scott himself claims more than 20,000 in twenty-five years¹) and the excitement which his successes created is whether this evangelism had staying qualities or whether it was just an emotional wave which, like previous revivals, soon burned itself out. This was a question which likewise confronted the Campbells when they heard of Mr. Scott's successes. They knew of Mr. Scott's enthusiastic nature and they were doubtful whether their co-laborer had kept himself within the limits of prudence. Hence, in 1828, the elder Campbell visited one of Scott's meetings and carefully investigated his work. He wrote a letter to his son, a portion of which we quote:

I perceive that theory and practice in religion, as well as in other things, are matters of distinct consideration. . . . We have long known the former, and have spoken and published many things correctly concerning the ancient gospel, its simplicity and perfect adaptation to the present state of mankind, for the benign and gracious purposes of his immediate relief and complete salvation; but I must confess that, in respect to the direct exhibition and application of it for that blessed purpose, I am at present for the first time upon the ground where the thing has appeared to be practically exhibited to the proper purpose.²

1. W. Scott, The Union of Christians, p. 94

2. William Baxter, Life of Elder Walter Scott, p. 159.

Later historians also concur in their approval. Dr.

T.W. Grafton, for example, observes:

It was marked by a quiet thoughtfulness, an unwonted searching of the scriptures "whether those things were so," and a final decision to obey the personal Christ, expressed in public confession and scriptural baptism.¹

One has only to acquaint himself with some of Mr. Scott's leading converts to realize the permanence of his work. William Amend, A.S. Hayden, William Hayden, Amos Allerton, Aylette Raines, Ebenezer Williams, Joseph Gaston, and Robert Richardson represent a few of the now famous names in the Nineteenth Century Reformation who were led to Christ by this peerless evangelist of the New Testament gospel.

1. T.W. Grafton, Men of Yesterday, pp. 39,40.

CHAPTER V

CLARIFYING THE NEW TESTAMENT DOCTRINE OF THE HOLY SPIRIT

The work of the Holy Spirit was one of the focal points in the controversy between the Reformers and the other religious bodies. The argument had become so heated and the confusion so apparent that Walter Scott determined to make a thorough study of the subject. The result was the preparation of a monograph entitled, The Holy Spirit, a Discourse, in which the scriptural teachings concerning the Holy Spirit were analyzed and clarified in a masterful manner, so much so that it became a basal document in Restoration literature. In its final form the discourse first appeared in The Evangelist of February 4, 1833.¹ We say, in its final form, because in the preface Mr. Scott indicates that it is a revision which has been offered to his readers in response to their gracious approbation of his previous disquisitions on the subject.

Mr. Scott has this to say about the controversy which was raging over the work of the Holy Spirit:

There is no point in the systems of the present day so involved and perplexed as that of the Holy Spirit: error on this

1. p. 260.

subject is like a hook in the jaws of all Christendom causing them to err; the leaders are too undoubting, and refuse to reform; they are wedded to their systems as ever Ephraim was wedded to his idols, and the people are willing to have it so; they are pleased to be told that they can do nothing acceptable to God, and so the mass of them who listen to the Protestant ministry are constantly doing what their reason tells them must be most displeasing to God.¹

The Reformers took particular issue with the Calvinists in regard to the work of the Holy Spirit in conversion. The belief in the direct operation of the Holy Spirit upon the sinner was characteristic of the Protestant evangelism generally. Mr. Rice, in his debate with Alexander Campbell in 1844, states the current Protestant position:

We believe and teach that in conversion and sanctification there is an influence of the spirit in addition to the word, and distinct from it -- an influence without which the arguments and motives of the gospel would never convert and sanctify one of Adam's ruined race.²

The reason for this position on the part of Protestants is not hard to find. It is a position which stands or falls with the whole Calvinistic system. The special influence of the Holy Spirit in conversion becomes a logical necessity when one posits the theory that man is utterly depraved and unable of himself to respond to the Divine invitation.

1. Walter Scott, Preface to "The Holy Spirit, a Dialogue," The Evangelist, Feb. 4, 1833.
2. The Campbell - Rice Debate, p. 628.

Quoting Mr. Rice again:

The necessity arises simply from the depravity of the human heart -- its pride, its love of sin, and its deep-rooted aversion to the character of God, to His pure law, and His soul-humbl¹ing gospel.

Against this whole system the forces of the Restorationists were arrayed. They insisted that man, although a sinner, was capable of response to the arguments and appeals of the Holy Spirit as expressed through the written Word alone. They made a careful study of the New Testament at this point, especially the Acts of the Apostles, to discover how the Holy Spirit operated upon the sinner in the apostolic day. They discovered that in spite of certain unusual activities of the Holy Spirit in the primitive church, the action of the Spirit was always and exclusively through the Word in conversion.

This view, succinctly stated by Alexander Campbell in his "Dialogue on the Holy Spirit" (between Austin and Timothy), is representative of the position of the Reformers:

Austin - Do you allege that the Holy Spirit can exert no greater influence upon the human mind than is found in the arguments which are written in the New Testament, or which it used to convince the world of sin, righteousness and judgment after the resurrection and ascension of Jesus?

Timothy - I do, provided always, that the arguments are understood. And let me add that the full apprehension of these arguments requires an accurate knowledge of the precedent revelations. As Jesus said concerning the writings of Moses and the Prophets;

1. Ibid., p. 630

in attestation of His Messiahship, so we say in reference to the arguments of the Holy Spirit in advocating the cause of the Saviour. If men hear not, feel not, obey not these, they would not be persuaded by any messenger of Heaven or Hades. Nay more, they could not by any power be converted to God. We plead that all the converting power of the Holy Spirit is exhibited in the Divine Record.¹

Having outlined the general position of the Reformers regarding the Holy Spirit's action upon the sinner in conversion, let us now consider in detail Mr. Scott's contribution in his monograph, The Holy Spirit, a Discourse.

The introduction of the discourse deals with the three Divine missions presented in the New Testament scriptures: the mission of Christ, the mission of the apostles, and the mission of the Holy Spirit. These missions, the author avers, must be carefully distinguished in three particulars: as to the person sent, as to their termination, and as to their design.

The general position which the writer has taken is then stated, which we quote as follows:

In fine, it will be shown in regard to the Holy Spirit, that He was not sent to dwell in any one in order to make him a Christian; or in other terms it will be proved that the Holy Spirit is not given to men to make them believe and obey the gospel, but rather because they have believed and obeyed the gospel.²

1. Alexander Campbell, ed., The Millennial Harbinger, Vol. II, No. 7 (1831) p. 296.
2. W. Scott, ed., The Evangelist, Feb. 4, 1833, p. 26 ff.

The remainder of the discourse is based upon the following three propositions:

Proposition 1: Jesus Christ was personally a missionary only to the Jews; His mission terminated on that people; and the designs of it were to proclaim the gospel, and to teach those among them who believed it.

Proposition 2: The apostles were missionaries to the whole world; their mission terminated in mankind and its design was to proclaim the gospel, and to teach those among men who believed it.

Proposition 3: The Holy Spirit was a missionary to the church; His mission terminated on that institution and the designs of it were to comfort the disciples, glorify Jesus Christ as the true Messiah; and to convince the world of sin, righteousness and judgment.¹

In proving that Jesus in His personal ministry was a missionary exclusively to the Jews Mr. Scott reminds his readers that Jesus said He was sent only to the lost sheep of the house of Israel, and that His instructions to His disciples were to "go not into the way of the Gentiles," and "into the city of the Samaritans enter ye not."²

The apostles, on the other hand, were told, "Go ye into all the world, proclaim the glad tidings to the whole creation" with the design that they should "disciple the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded

1. Ibid., p. 27

2. Matt. 10:6 and Matt. 10:5

you."¹

The mission of the Holy Spirit is shown to be distinct from both that of Christ and His apostles in that He is a missionary only to believers, and, as Mr. Scott says it "affords a new and striking argument against that immoral and fatal maxim in popular theology, namely, that special spiritual operations are necessary to faith."² Jesus promised the Comforter to His disciples only, and said quite definitely, "whom the world cannot receive because it seeth Him not";³ and Peter at Pentecost promised the gift of the Holy Spirit only to those who had repented and were baptized.⁴ Regarding the purpose of the Spirit's missionary endeavor Jesus said, "He will testify of me,"⁵ "He will guide you unto all truth,"⁶ "He shall abide with you forever,"⁷ "He will convince the world of sin, of righteousness and of judgment."⁸ From these and similar references we see then that the three-fold design of the Holy Spirit is to glorify Christ, to comfort and guide His disciples, and to convince the world concerning Christ.

Mr. Scott points out very significantly that the mission of the apostles differed from that of the Holy Spirit in that the apostles were commissioned to preach the gospel message while the Holy Spirit was to convince the world of the truth of this message. Each mission, therefore, although

1. Matt. 28: 19,20.

2. Scott, op. cit., p. 30

3. Jn. 14:17. 4. Acts 2:38. 5. Jn. 15:26. 6. Jn. 16:13

7. Jn. 14:16. 8. Jn. 16:8.

separate in function, is the complement of the other, and no victory of the apostolic era is satisfactorily explained without the united effort of both these functionaries.

The second section of Mr. Scott's brochure has the heading, "Of the Spirit's Mission in Particular." Here he uses his remarkable analytical powers to point out the distinct functions of the Holy Spirit in greater detail.

There was need for the Holy Spirit's power and guidance when the church was born and was in its infant stages, says the author. The church was "like a ship between a rock and a whirlpool,"¹ he points out, in its relation to the Jews on the one hand and the Gentiles on the other.

Again, the Holy Spirit could not come until the church was formed. As the human spirit needs a human body in which it may dwell, so the Holy Spirit needs a dwelling place before He can be sent. Thus we read in the New Testament that it was at Pentecost that the Holy Spirit made His appearance.

The Holy Spirit dwells in and operates through the church, His body, and the church operates through the saints within her fellowship, the members of the body. No member can be a part of Christ's body and not have the Spirit, for "if any man hath not the spirit of Christ, he is none of His,"² and no member can receive the Spirit unless he has entered

1. Scott, op. cit., p. 23

2. Rom. 8:9.

the body by acceptance of the gospel.

An analysis by Scott of the scriptural teachings in regard to the purposes of the Holy Spirit reveals that they may be comprehended in three words: comfort, convince, glorify. The Holy Spirit comforted the disciples by bestowing upon them various spiritual gifts. These likewise were of three kinds: gifts of wisdom, gifts of power, and gifts of goodness. The gifts of wisdom refer to the ability to speak in tongues and interpret them, to prophesy and understand prophecy, to teach, to discern the spirits, and to recollect all things which the Saviour had told His disciples. The gifts of power refer to the ability to perform miracles and wonders and signs, and the gifts of goodness enable the believer to develop in the Christian graces -- love, joy, gentleness, meekness, etc.

The gifts of wisdom were given primarily to convince the Jews, who needed a proper understanding of the fulfillment of prophecy. The gifts of power were more often utilized in behalf of the Gentiles, who would be particularly impressed with the miraculous. The gifts of goodness were given to assist the Christ^{ian}, who needed such assistance in his walk toward holiness. The gifts of wisdom and power were temporary, lasting only during the apostolic era and until the New Testament furnished an adequate basis for conviction, but the gifts of goodness remain so that men of all

ages might attain the holy life.

The Holy Spirit has come also to convince the world. John records for us Christ's statement of this fact in the following words:

And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because of prince of this world hath been judged.¹

Good and evil had become confused among the Jews when Jesus came into their midst. The Pharisees had substituted ceremonialism for the weightier matters of the law and had become so self-righteous they had lost any sense of sin. The Sadducees had denied that there would be a resurrection of the dead and they fought the Pharisees on this and other matters. However, both groups agreed in their expectation of a Messiah, and so it was here that the Holy Spirit operated to bring them to a sense of sin. He worked through the apostles to prove that Jesus whom they had crucified was God's Messiah and that their unbelief had slain the Lord of Glory.

The Holy Spirit convinced in respect of righteousness by proving on the day of Pentecost that Jesus had ascended to His Father and that the spiritual baptism of Pentecost was the confirmation of His ascension.

1. Jn. 16:8-11.

The Holy Spirit convinced in respect of judgment through Christ's resurrection from the dead. In the great combat between God and the forces of Satan, the death, burial, and resurrection of Jesus was the deciding battle. By putting Christ to death Satan thought that he had conquered, but by the resurrection, God turned defeat into victory. Henceforth men would know that God was stronger than evil and that He would finally judge and destroy the prince of this world.

Finally, the Holy Spirit came to glorify Christ. Prior to the mission of the Holy Spirit, men had little apprehension of the dignity of Christ's nature. In spite of His promises and explanations they did not understand the meaning of His claims, and of His death and resurrection. But with the coming of the Spirit their eyes were opened. They realized that the Heavenly Father had glorified and vindicated His Son, and that He was the Divine Saviour of men, and they went forth as missionaries to proclaim it.

With the answering of certain objections to his views, Scott brings to a close what we believe to be the clearest and most masterful analysis of this subject which may be found in Restoration literature. When this monograph appeared in The Evangelist, it was enthusiastically received. Dr. Richardson was fulsome in his praise and Alexander Campbell said of it:

We can recommend to all the Disciples this dis-

course as most worthy of a place in their families; because it perspicuously, forcibly, and with a brevity favorable to an easy apprehension of its meaning, presents the subject to the mind of the reader.¹

1. See William Baxter, Life of Elder Walter Scott, pp. 271-72.

CHAPTER VI

A DECLARATION FOR CHRISTIAN UNION

The Nineteenth Century Reformation arose in protest against a sectarian church. So divided had the church become and so bitter were the rivalries among the sects that clear thinking Christian leaders saw that it might well lead to the dissolution of the church altogether. Led by Thomas Campbell and his immortal Declaration and Address, these leaders began a movement which had as its aim the unification of the body of Christ. The movement was quite definite in its method of attaining this aim. It was to be attained by restoring the New Testament church in its principles, practices and fruits. The Restorationists saw that the church of the New Testament was a united church, and they believed that a return to the principles which made it one in the apostolic day would make it one today.

Walter Scott, as one of the leaders of the Nineteenth Century Reformation, was thoroughly committed to this program of union. However, it was not until after his successes as evangelist of the Mahoning Association that he was able to find sufficient time to give this subject his careful attention. The result of his doing so was the issuance of

two tracts which, although little known to us today, were of great influence in Mr. Scott's own day.

The first of these was The Union of Christians, which appeared in tract form in 1852. In the fly leaf the author addresses a letter to Alexander Campbell stating the purpose of the brochure which, in part, is as follows:

To condense my reflections on the Creed of our religion and define it; to embody in a small tract the elements of order, truth and beauty on this subject; to animate it with the spirit of light and reason, and breathe upon the whole the freshness and sensibilities of nature, so that it might, like the "milk-white hind, loved as soon as seen," win the heart of such as should read and understand it were the points which the writer desired to attain.¹

These "reflections on the Creed of our religion" are presented in three propositions, viz., The Divinity of Christ is the Creed of Christianity, the Divinity of Christ is the Element of Confession, the Divinity of Christ is the Basis of Union. Although the latter proposition will receive our particular attention in this chapter, the entire tract contributes to our understanding of Mr. Scott's position in regard to Christian union.

In the following year another tract, He Nekrosis, or Death of Christ, appeared. Although the title indicates that the death of Christ is the subject under consideration, and a portion of Part I deals with this theme, the purpose of

1. W. Scott, The Union of Christians, and the Death of Christ, p. 2

the tract is stated as being "written for the Union of Christians," and by far the greater part of the material concerns itself with this purpose.

We shall not attempt to present a resume of these two tracts as we have done in previous chapters but shall offer the material which they contain under three headings: The Evils of Division and the Reasons for it, the Basis of Christian Union, the Nineteenth Century Reformation as Neither Catholic nor Protestant.

The Evils of Division and the Reason for it: As a first step towards accomplishing the union of Christendom, it is necessary to point out the evil of division and its origin. This Mr. Scott accomplished by the use of a very striking figure. Said he:

People handle the Christian religion as unscrupulously as if it were left to them by God to perfect its structure. The ancients tell the story of a painter who wished to please everybody, and, having put his picture in a public part of the city, with a brush at hand, he left directions for every one to make such alterations in the painting as pleased himself. When the artist returned, he found the picture in such a state by touching and retouching, that he did not know it! Men think that the chief work of God, the great portrait of Christianity, is left in our streets to be improved and to be made what they would have it to be.¹

1. See William Baxter, Life of Elder Walter Scott, p. 418

When men took Christ's church and "left it on our streets to be improved," they created systems of their own devising and attempted to crystallize these systems into creeds which, when forced upon the church, caused the truncation of the Lord's body. As Mr. Scott says:

Creeds and systems, the things preached by the leaders of the sects, and the principles governing their preaching, have done infinite mischief in the church of God. Before union, before universal brotherhood can obtain among Christians, both creeds and systems must be surrendered and abandoned forever.¹

In The Death of Christ the author gives brief outlines of the principal systems "that infested the church anciently."² He deals in order with the systems devised by Pelagius, Arius, Sabellius, the Gnostics, Basilides, the Ebionites, Arminius, Calvin, Socinius, the Dunkers, the Greek Catholics, the Roman Catholics, the Shakers, the Universalists, Swedenborg, and the Quakers -- a rather imposing list which, although not in their correct order historically, shows their author to have a comprehensive view of the systems which led the church out of its pristine purity and loyalty.

Mr. Scott considers the evil of human creeds in The Union of Christians, p. 48 ff. He says:

The rage for creedification, if the reader will allow the word, and I know of no other equally impressive, among Protestants may be seen in the records of forty sects now

1. Scott, op. cit., p. 51.

2. Ibid., p. 32.

lying before me, the abettors of which are all embraced within the periphery of our national domain.¹

Of the forty sects lying before him Scott names twenty-seven and follows each with a list of their respective creeds. The Protestant creeds, he explains, probably began as a measure against Catholicism, but in thus defending themselves they divided into parties until they finally had to defend themselves against each other:

and so creedification and partyism, the history whereof were long to tell, proceeding apace from the days of Luther, arched onward through the Protestant world, till in their course they have blotted out every vestige of union, and left not behind them a trace of anything visible which we have the courage to name, the church of Christ.²

As a result of the adoption of human creeds the sects have not only truncated the Lord's body, but have changed God's pattern for His Church, and thus have arrogated to themselves an authority which is God's alone. In accusing them of this usurpation of Divine prerogative, Mr. Scott says:

By doing so, they change the constitutional laws of the kingdom, and usurp the rights of God, who founded the church Himself, and did not leave the settlement of this part of the Christian institution even to His own Son.³

The Basis for Christian Union: Scott condemns human systems because Christianity is not a system but a creed.

1. Ibid., p. 48.

2. Ibid., p. 51.

3. Ibid., p. 4.

By thus affirming the necessity of a creed for the church, he may seem at first to be inconsistent with his previous attack upon creeds; but the inconsistency disappears when we see that his attack was not upon all creeds, but upon the substitution of human creeds for the one which God Himself has given to His church. Scott saw that the church, like any other institution, must have a foundational statement of belief, but he was bitter in his opposition to those who had allowed human creeds to replace the creed which God alone had presented to His church.

In Proposition I and II of The Union of Christians, Scott sums up the whole matter of the Divine creed for the church when he writes:

Prop. I: Christianity stands on a basis of reality -- an organic truth -- a creed -- something to be believed in order to salvation.

Prop. II: This Creed is a proposition -- the Messiahship and Divinity of our Lord Jesus Christ -- the common faith of Christians.¹

This is the creed enunciated by God Almighty at the baptism of His Son as He began His ministry.² and by Christ to Simon Peter at Caesarea Philippi.³ This is the creed which was evidenced by the fulfilment of prophecy and the performing of many mighty miracles. This is the creed which must be accepted before forgiveness of sins, the gift of the Holy

1. Ibid., p. 3

2. Matt. 3:16,17

3. Matt. 16:16.

Spirit, and eternal life are granted to the believer.¹ This is the creed which was glorified by Christ's sacrifice on the cross. This is the creed which the entire New Testament substantiates and explains. This creed, therefore, is the true creed and ought to be adopted by all those who accept the New Testament as God's revealed word to the church.

When the true creed is established Christ becomes acknowledged again as the only head of the church, and the primitive church as established by the Holy Spirit becomes the neverchanging norm for the church of all ages. It becomes the norm in determining the steps of entrance into the church. It becomes the norm as the church meets on the Lord's day to break bread and engage in worship. It becomes the norm for an organization into independent but interdependent congregations under the guidance of bishops and deacons. It becomes the norm as its members practice the stewardship of life. It becomes the norm as to the laws of conservation and increase which govern the church.²

If this is the nature of the apostolic church, what then of the nature of her union? Mr. Scott answers:

These churches being everywhere constitutionally the same, for the apostle says he acted as a wise master-builder in this matter, and

1. Jn. 3:16; Acts 2:38

2. See W. Scott, The Death of Christ, p. 107 ff., and W. Scott, The Union of Christians, p. 100 ff.

taught the same things in every church, the members passing from one organization to another by letters of introduction and commendation; and when churches co-operated it was by districts, and not by parties, as in Protestantism, or by the Pope, as in Romanism; hence we read of the churches in districts, as the Churches of Achaia, of Macedonia, or of Galatia, etc. This was a safe sort of union, because it secured the co-operation of the churches without endangering their liberties by the centralization of spiritual power in any individual. It was conservative both of the liberty and the strength of the churches. It was God's plan of union. And the demonstrations of history confirm and vindicate its excellence.¹

The Nineteenth Century Reformation as neither Catholic nor Protestant: Christianity in America appears in three forms, says Scott -- Catholicity, with its hierarchy and superstition; Protestantism, with its creeds and systems; Original Christianity, and the Bible alone.²

Catholicity is termed the apostate church prophesied in II. Thess.2. It is a church founded and built upon the great lie "that a man, not God's Son, is the foundation of the church. It is that church which is built on Peter -- not on Christ."³ It has deliberately confounded Christ's ministers with Christ, as the Corinthians attempted to do, with the result that a spiritual despotism has been created which is as ruthless as that of any czar or emperor in the secular realm. These despotic powers have been used to fatten its own organization, and in so doing the people have

1. W. Scott, The Death of Christ, p. 89.

2. W. Scott, The Union of Christians, p. 99.

been enslaved and kept in ignorance and superstition.

Protestantism has great power potentially but is weak actually. Its principles of personal responsibility, the right of free inquiry, of liberty and equality, are commendable and Christian. Its elevation of the scriptures above tradition is the proper starting point for progress. "It says the ministry is for the church and not the church for the ministry,"¹ thus ruling out despotism. But for all this Protestantism is impotent. It is impotent because it is divided. The various parts do not form a whole. And it has no remedy for this condition. Protestantism has no unity of basis, of system, of aim, or of effort and can see no way to attain it.

Protestantism is weak, likewise, because of its faulty theory of evangelism. It affirms that man must await the action of the Holy Spirit before he can believe, with the consequence that the living oracles become "a dead letter" and men lose their respect for God's revealed word.

Original Christianity looks upon Protestantism as provisional and leading from the apostate church back to the primitive church. Protestants, "having triumphed over the Pope, must now triumph over themselves; having redeemed Christianity from the apostate, they must now redeem it from the partisan, and so present the modern

1. W. Scott, The Death of Christ, p. 99.

church to her great Master, pure and holy, lovely and glorious."¹ As the law was the schoolmaster to bring men to Christ, so Protestantism has brought a new era so that we have no need of a schoolmaster.

The general designs of Original Christianity are stated by Scott as follows:

1. To restore the creed of our religion to its proper place.
2. To restore evangelical faith, repentance and obedience.
3. To recover the church from sects.
4. To restore the true character of the disciples as students.
5. To convert the world by announcing the gospel as announced on the day of Pentecost in Jerusalem.²

Our mission, says Scott, is revolution -- a revolution that will restore primitive Christianity; and our duty is to wage war on sectarianism and militantly preach and teach the truth over the length and breadth of the land. As Mr. Scott says, in answer to the objection that he is starting a new sect:

Grant it. But then it will be a sect which, in its program, will consume all others; as Moses' rod ate up the rods of the magicians, the true Creed will destroy all others, all those of mere party origin. Reformers, having hitherto failed to select and appreciate the constitutional truth of the Christian system, their labors became schismatic, and they themselves, the founders of sects. The aims and destinies of the holders of the true faith are higher. Their mission is union -- the annihilation of sects and parties, and the recovery of the church.³

1. Ibid., p. 102

2. Ibid., p. 47

3. W. Scott, The Union of Christians, pp. 46-47.

CHAPTER VII

CONTRIBUTION TO THE LITERATURE OF THE NINETEENTH CENTURY
REFORMATION

The pioneers of the Nineteenth Century Reformation were quick to recognize the power of the written word in the propagation of their principles. Alexander Campbell's first publication, The Christian Baptist, was a vital factor in the early development of the movement, and his later periodical, The Millennial Harbinger, had wide circulation. His famous debates were likewise printed, with the result that Mr. Campbell was known throughout America. Some idea of the extent of the writing which was being done during the pioneer days of the movement may be ascertained by examining the pages of the Harbinger. Hardly an issue appeared without containing the prospectus of some new publication or a list of the books and periodicals which were available. Tracts, debates, books, magazines and sermons were printed in large number and had wide circulation.

Walter Scott was a contributor to the literature of the Reformers from the beginning. The Christian Baptist received its name at his suggestion, and its first issue contained a series of essays from his pen.¹ From time to time

1. See Chap. II, p. 19 of this dissertation.

other articles appeared, among them a study of "The Resurrection of Jesus Christ from the Dead," about which Mr. Campbell makes the following introductory statement:

This article furnishes us with an argument in proof of the fact, which we have never seen noticed by any writer on the most important of all facts recorded by the four evangelists.¹

The new argument to which Campbell refers is a clever one. Scott points out that when the body of the Lord was discovered missing both His friends and His enemies honestly believed that the opposing group had stolen it, thus proving that neither group had done so, and that the resurrection was the only possible explanation.²

Mr. Scott's next contribution, entitled, "Primitive and Modern Christianity," is a polemic against the Protestant clergy. He accuses them of changing the order of the ministry from a plurality of bishops selected by the congregation to a single bishop chosen by some extra-congregational body. He calls the clergy hirelings because of their refusal to come in through the door of biblical procedure.³

Eschatology was always a favorite theme with Scott. it was his chief interest during his later years, if the space given it in The Evangelist is any criterion. He dis-

1. Alexander Campbell, ed., The Christian Baptist, p. 21.

2. Ibid., p. 22 ff.

3. Ibid., p. 87.

cusses a phase of eschatology in The Christian Baptist in two essays called, "On the Millenium." The aim of these essays is stated as follows:

To show that God has designs of high favor towards men, and will vouchsafe to him an age of happiness, in which the entire sum of physical, moral and intellectual good, which can be enjoyed on earth, will be granted.¹

He divides history into three ages: the Antedeluvian, or physical age; the Present, or secular age; the Future, or the millennial age, and believes that this analysis will furnish the key to the understanding of all history.²

A later issue contains another series of two essays from "Philip" on "Experimental Religion." His contention here is that it is not enough to have historical evidence for the truth of Christianity, but in addition one must have a personal and internal confirmation. This confirmation is present, he asserts, when faith, hope and love, and the gift of the Holy Spirit, abide in the heart through obedience to the gospel.³

Perhaps the finest series offered by Scott in the Baptist is the last one in this periodical. The series is entitled, "Election," which was a most timely theme because it was one of the cardinal doctrines of Calvinism. In these articles he was able to show that the biblical

1. Ibid., p. 250.

2. Ibid., p. 250 ff

3. Ibid., pp. 309 ff and 340 ff.

conception of election was quite different from the current conception. Apostolic election, Scott points out, has no reference to the unconverted, but to those who believe. One is of the elect because he believes, not a believer because he is of the elect. The Bible applies election to the Divine plan of redemption, which began with Abraham and culminated with Christ. God declares that his purpose in election is that "in you all the families of the earth may be blessed," not that some may be predestined to eternal salvation and others to eternal damnation.¹

A few articles only from the pen of Scott appear in The Millennial Harbinger. This is due probably to the fact that he was editing his own journals during most of the time that the Harbinger was in publication. Omitting occasional announcements (of evangelistic successes, educational projects, and periodicals) and extracts reprinted from The Evangelist, we call attention to five items under his signature.

The first, entitled, "True Holiness," defines holiness as "a conformity to the nature, character and will of God," and "a separation from the principles of the unrenewed world." The article enjoins the practice of holiness, exemplifies it in the lives of the biblical saints, and emphasizes it in its highest expression, which is love

1. Ibid., pp. 524, 547, 592, 594.

towards God and the brethren.¹

Another contribution which appears in the Harbinger of the same year discusses public speaking. It places in contrast apostolic and contemporary preaching, and gives case studies of each. The article is valuable because it gives one an estimate of the emphasis which Scott placed upon emotion in preaching.²

The two studies on "Co-operation of Churches" in the Harbinger of 1831 were written at the request of Mr. Campbell, who had published the first study previously but was too occupied to complete the series himself.³ In these articles the author proves the proposition that the early church exercised the right of selecting from among themselves brethren to accomplish the purposes of preaching and teaching which the church was commissioned to accomplish. This was true, he says, not only in regard to the local church, but when several churches in a given district desired to co-operate in the furtherance of the gospel. Even God's special ambassadors, the apostles, did not interrupt this procedure. They said to the church, "Look you out from yourselves seven men," rather than to appoint them themselves. The conclusion is, therefore, that co-operation by congregational action is God's plan for the furtherance of the Kingdom.⁴

1. In Alexander Campbell, ed., The Millennial Harbinger, Vol. I, No. 7 (1830), p. 325.
2. Ibid., Vol. I, No. 9, p. 419
3. Ibid., Vol. II, No. 6 (1831), p. 285.
4. Ibid., Vol. II, No. 6 (1831), pp. 241-46.

In "The Body of Christ," Scott draws an analogy between the functions of the human body and the functions of the Divine body, the church. As the two terms, assimilation and excretion, are descriptive of bodily functions, so they are descriptive of the normal action of the church. It is the business of the church, therefore, to receive, assimilate, and transform its members so that they may become truly a part of the body; and it is likewise the business of the church to expel from the body those who refuse to be thus assimilated.¹

Our final section from the Harbinger concerns itself with some practical advice on holding protracted meetings. The article is entitled, "Remarks on General Meetings," and Mr. Scott's suggestions are three in number, viz., make adequate financial preparations, select the proper leadership (but not too many preachers), and let this leadership be properly organized.²

Walter Scott's major writings consist of two larger works, The Gospel Restored, published in 1836, and The Messiahship, or Great Demonstration, which appeared in 1857; and three tracts, Discourse on the Holy Spirit, The Death of Christ, and The Union of Christians. Having discussed these works in previous chapters, it will not be

1. Ibid., Vol. V, No. 1 (1834), p. 5 ff.

2. Ibid., Vol. V, No. 9 (1834), pp. 461-63.

necessary to consider them again, except to mark their influence in moulding the thought of the Reformation and in winning many disciples to its principles. Something of their influence may be gleaned from the following two quotations: Regarding The Messiahship, Dr.

Richardson declares:

In view of its sublime and far reaching revelations, its cogent logic and still more striking analytical divisions and just distinctions, the rest of the literature of the Reformation seems to me to grow very pale and thin.¹

Concerning the influence of The Gospel Restored, F.D.

Power describes this incident:

When on a visit in Missouri he Scott met Moses E. Lard, who threw his arms about him and said with much feeling: "Brother Scott, you are the man who first taught me the gospel." "How so?" Scott asked. "It was by your Gospel Restored," answered Lard.²

The periodical literature of the Reformation was enriched by two periodicals edited by Scott, and two of which he was co-editor. We know very little about the first of these, The Millennial Herald. It was announced as a monthly to be published in Steubenville, Ohio, in 1827, but whether or not any issues appeared we have no information. No copies of it have been uncovered nor have we been able to find any reference to it in other Resto-

1. F.D. Power, Sketches of our Pioneers, p. 62.

2. Ibid., p. 61.

ration literature.

In The Millennial Harbinger of January, 1832, there appeared a lengthy prospectus of Mr. Scott's next, and most important, periodical, The Evangelist.¹ Here it is indicated that it will be a monthly, published "on a royal sheet, and will contain twenty-four pages, at one dollar per annum, if paid in advance, or one dollar and fifty cents, if paid at the end of the year." The paper promises to plead for eight important articles in the Christian system, namely, the Messiah, His death, burial and resurrection, His ascension and future judgment, acceptance of Him by faith and righteous living, baptism, the Holy Spirit, and eternal life. In addition, the editor expects to deal with such items in the field of science and education as he thinks will be of interest to the public. An examination of a number of issues of The Evangelist leads us to believe that the paper kept its promise in dealing with these subjects, and, for good measure, had a great deal to say about the second coming.

The Evangelist made its appearance for twelve years, but with varied success. It seems to have been discontinued at least once during that time, for in the February, 1838, issue the editor quotes Mr. Campbell's pleasure at its republication. We note also a slight change of name by the

1. In Alexander Campbell, ed., The Millennial Harbinger, Vol. III, No.1 (1832), p. 46 ff.

year 1843, when it appeared as the Carthage Evangelist.¹

In 1837 at Georgetown, Kentucky, according to an announcement which appeared in the Harbinger of 1837, Walter Scott and J.T. Johnson were collaborators in issuing a new periodical, The Christian.² It was a monthly of twenty-four pages offered to the public at one dollar per annum. To our knowledge no copies of this paper have been uncovered, and nothing further than this brief announcement is obtainable concerning it. It must have been short-lived, however, and relatively unimportant.

Mr. Scott returned to the scene of his early labors when he removed to Pittsburgh in 1844. Here he published, with the assistance of Robert H. Forrester, a weekly magazine, to which was given the name, The Protestant Unionist. A prospectus appeared in the October issue of the Harbinger indicating that it was to "be devoted to the development and advocacy of original Christianity" and "the union of all Christians upon the foundation of the Bible alone." In addition it was to be "an interesting and instructive family newspaper," offering helpful information in a wide variety of fields, with special attention being given to the feminine reader.³ Evidently Alexander Campbell thought highly of it. He gives it his hearty com-

1. Walter Scott, ed., Carthage Evangelist, Vol. I, No. 6 (1843).

2. See Alexander Campbell, The Millennial Harbinger, Vol. I, No. 4 (1837) p. 189.

3. Ibid., Vol. I, No. 10 (1844) p. 480

mendation in the 1847 Harbinger, saying:

The Protestant Unionist is a well conducted and ably edited journal, devoted to true Protestantism and somewhat to ancient and apostolic Christianity. It contains many good editorials, well written, and on interesting subjects. It bids fair, while conducted, as it generally has been, to be extensively patronized by Protestants and by the real friends of the Bible and its religion.¹

While we have been unable to secure copies of The Protestant Unionist, several reprinted articles from its pages are to be found in The Christian Record, edited by J.M. Mathes, which give us some idea of the character of its contents.² The articles which have come to our attention are four in number and are entitled, "The Circus," "Elements of Justification," "The Downfall of Jerusalem," and "The Christian Hope." The first is a denunciation of the circus, which Scott calls a "traveling nuisance" which wastes the people's time and money. The second and final articles are a presentation of the scriptural teachings concerning the subjects indicated in the titles, and the third is a typical example of Scottian oratory describing the fall of Jerusalem.

From boyhood Mr. Scott had shown a keen interest in music, and had impressed his parents and friends with his musical ability. He had a good singing voice, and when opportunity was provided to learn the flute, he showed

1. Ibid., Vol. , No. (1847) p. 117.

2. J.M. Mathes, ed., The Christian Record, July, 1847, pp. 12, 16. Sept. 1847, p. 68. May, 1848, p. 341.

such talent that he was soon recognized to be the most skillful performer in the city. We are indebted to Mr. Scott's brother for preserving an interesting picture of his prowess as a singer during his university days. It seems that one New Year's night he became a street singer in behalf of a blind beggar, who was having little success in filling his hat with pennies from the holiday crowds. Young Scott's singing quickly attracted an audience, and they expressed their appreciation by filling the beggar's hat with coins.¹ Scott appreciated the importance of singing in his evangelistic campaigns, and this was largely the reason for his choice of William Hayden as a co-laborer. As Mr. Scott acknowledged, "there is not a man in the Association that can sing like him."

The music and the singing in the frontier churches during the time of Walter Scott was so inadequate that it was usually a detriment to the rest of their worship. No instrument was used and hymnals were at a premium. Someone who was appointed (more often self-appointed) to do so, started the hymn, and it was no novelty to find that the pitch was either too high or too low for dignified singing. No matter that it was the wrong pitch, thought many. Had not father Campbell himself said that he saw no necessity for one tune for the whole church, and that everyone ought

1. William Baxter, Life of Elder Walter Scott, p. 31 ff.

to pitch the tune to suit himself!¹

Realizing the pitiable state of affairs in regard to sacred music, Scott made an earnest attempt to improve the situation. The fact that his efforts seemed to bear little fruit is due more to the time not being propitious than to any lack of concern on his part. If his voice could have been heard thirty years later, it might have been of real influence. He tried, however to make himself heard through several articles on church music in The Evangelist. In connection with the recommendation of a tune book by the celebrated Lowell Mason, Scott urged the establishment of singing schools in the churches, especially among the young people, and took the lead by organizing such a school at Carthage.² A later issue he outlined a plan for musical training as follows:

It is a fact that we can no more obey the command to sing unless we are at first taught to sing, than we can obey the command to read unless we are first taught to read. Let us then try to fix the heart of God's young people by encouraging them to study Sacred Music; and of course to love the exercise of singing psalms, hymns and spiritual songs, as they are commanded by the Holy Spirit. The cultivation of sacred music I judge to be a most important means appointed by God, confirming the professors of religion in their most holy faith.³

1. J.S. Lamar: Memoirs of Isaac Errett, footnote, pp. 25, 26.
2. W. Scott, ed., The Evangelist, February, 1839, p. 48 ff.
3. Ibid., August, 1838, p. 191.

Scott played an important part in the publishing of two early hymnbooks among the Disciples. He collaborated with Alexander Campbell and others in the compilation of The Christian Hymn Book, and then, because of a disagreement with Mr. Campbell,¹ he issued in 1839, with the assistance of a teacher of voice, Silas W. Leonard, a hymnal of his own, entitled, Christian Psalms and Hymns, but it never achieved any large popularity in the churches.

Having before us now a wide array of literature from Scott's pen, let us attempt to make some estimate of his ability as a writer.

It is our judgment that Mr. Scott's works are open to three criticisms. In the first place they are uneven in quality. At times his writing is marked with a clarity and incisiveness that rivals Alexander Campbell himself, as for example his analysis of the Holy Spirit in The Holy Spirit, a Discourse, while at other times he seems to "fight the air" and be able to assemble nothing more than a mass of verbiage. Many of his periodical writings fall into this latter category, also portions of The Gospel Restored and The Messiahship.

Such unevenness might be expected. It is an expression

1. W. Scott, ed., The Evangelist, August, 1839, p. 191 ff.

of his own temperament, which, as we have pointed out previously, was moody and subject to change. When he was particularly inspired by his subject both his spoken and written words were winged with power, but otherwise they appear to be decidedly second-rate.

We note also a tendency to verbosity and tediousness in much that Scott wrote. Perhaps the chief example of this is The Messiaship. While we are willing to admit that it contains many valuable passages, yet we cannot "wade through" its fifty-five chapters and its three hundred and eighty-four closely written pages without feeling that much of it is a mere mass of verbiage.

Another bad habit of Scott's was his tendency to wander from his subject. He seemed unable to resist the temptation to follow by-roads of thought which might occur to him in the development of his main theme. A section of The Gospel Restored furnishes us with a typical example of this weakness. Mr. Scott has been discussing repentance and has just announced his intention of treating "Repentance in regard to the Scriptures." As he considers the scriptures, he happens to be impressed with the extent to which the English deists and the French infidels have tried to discount the Bible, and he enters into a long excursus about these destroyers of God's word. Before he has finished he has treated also the Roman Catholic atti-

tude towards the Bible and has given some attention to the whole subject of Christian evidences. As a consequence, we are forced to wait until near the close of the chapter before the main thread of the discourse is picked up again.¹ We are willing to admit that the material found in this excursus is of worth and very interesting, but we fail to see a logical place for it in a chapter on repentance.

Because of these weaknesses Scott's works have not had the staying power of some of the other Reformation writings. They were immensely popular during Scott's lifetime because of his personal power as an evangelist, but soon after his death his books rapidly lost their place of influence. The Messiahship and The Gospel Restored are not to be found on many disciple bookshelves today.

On the credit side of the ledger we should call attention to Mr. Scott's ability to state profound truths with simplicity and clarity, his power of vivid and striking description, and his wide acquaintance with the chief branches of human knowledge.

In proof of this first quality we have only to remind our readers that Scott was the first of the Reformers to present the New Testament plan of salvation with such simplicity that it could be grasped and appreciated by the common people, and it was Scott who cleared away the con-

1. W. Scott, The Gospel Restored, p. 318 ff.

fusion attending the doctrine of the Holy Spirit by his simple analysis of the three missions of Christianity.

The following excerpt, which is typical, will illustrate Scott's power of vivid imagery:

Of the host of glorious worlds that traverse and enlighten space the earth alone is given to man. She alone forms his patrimony; and though but a spec on the disc of creation, unseen by myriads of other worlds larger than herself, and descried by neighboring spheres as but a celestial gem -- a twinkling star -- she is nevertheless freighted with mighty interests, and is great in her resources of life and knowledge, and illustrious in fame by nature and history.

In a very exclusive sense she has been devised to man for his estate. No celestial visitant may trench upon her broad acres; few and far between are "angel visits." If heavenly messengers come here to be entertained, it is "un-awares." The earth is all our own; to ascend into her fair fields to despoil them of their wealth, to to penetrate her magic sphere and enkindle there the mysterious forces and subtle agents with which she is so richly stored, no demon may presume. Through the alternations of sun and shade, of summer's heat and winter's cold, she wheels her giant sphere along the celestial plain; no angel startles, no demon annoys. She flies along insulated from the other golden orbs that deck the brow of night hermetically sealed for man -- his sublime but temporary inheritance.¹

These lines have the beauty and cadence of poetry, and reveal a descriptive power and a vividness of expression which rivals the best literature produced.

1. W. Scott, The Messiahship, or Great Demonstration, pp. 205, 206.

As a teacher Mr. Scott had been required to explore widely the various fields of human knowledge, and his writings are liberally sprinkled with references and illustrations from history, philosophy, language, and literature.

We have examined carefully his major works, listing the literary references, and we find that Mr. Scott has a particular comprehensive knowledge of ancient history, the great English poets -- Milton, Shakespeare and Pope, the English philosophers and scientists -- Newton, Watt, Bacon and Locke, and the English deists and French atheists. In regard to poetry, he is especially fond of Milton, and his works abound in Miltonian verse. He gives little attention to the Greek language, but Latin phrases and epigrams may be found in large number. These literary references reveal a man of culture and refinement who was able to bend to his uses the best of human knowledge in the service of Divine truth.

CHAPTER VIII

CONTRIBUTION TO CHRISTIAN EDUCATION

It was Walter Scott's interest in Christian education which set in motion the series of events culminating in his re-discovery of the centrality of Christ and the re-ordering of the steps of salvation. When he arrived at Pittsburgh in 1819, young Scott was engaged by Mr. Forrester as assistant in his academy, and it was this association which put him in touch with the views which changed the whole course of his life. Mr. Scott's singular abilities as a teacher became evident when, due to the relinquishment of the position by Mr. Forrester, his assistant became the principal. What he lacked in experience he made up by his superior education, his natural aptitude for teaching and his rare faculty for making lasting friendships with his pupils. Mr. Scott was able, therefore, not only to impart a great zeal for learning, but to mold the character and ideals of his pupils as well. Some of them later became important figures in the state and nation, among them being Chief Justice Lowrey and Dr. Robert Richardson, author of the Memoirs of A. Campbell and eminent educator.

An examination of Scott's principal publication, The Evangelist, brings to light a number of articles on education which attest to his interest in the subject. Of particular importance is a published copy of his letter to Joseph Vance, Governor of Ohio, in answer to the Governor's request for his views on education. To this query he replied that a true school course should be built on four pillars: Nature, Art, Society and Religion. Elaborating on these four pillars, he indicates that the student should study Nature because it reveals the power of God, Religion because it deals with the authority of God, and Art and Society because they deal with the power and authority of man. In line with the above he defines education as follows:

Education consists mainly in the study of the Divine and human minds, through the great systems of Nature and Art, Religion and Society.¹

Mr. Scott reveals his practical mind by urging that in the field of Nature especially the students should be given practical experiments and actual contact with the phenomena of nature instead of confining their study to the reading of books on the subject. He feels that the English classical schools have overemphasized ancient literature to the extent of neglecting the practical

1. W. Scott, ed., The Evangelist, Feb. 1838, pp. 37, 38.

principles of righteous living.¹

We note also Scott's concern over the proper religious instruction in the home. In the February issue of The Evangelist for 1838, for example, he presents to the parents a catechetical outline of Genesis for their use in religious training,² and in the June issue for 1833 he emphasizes the importance of Bible study in a good article on this subject.³ His own home was a model in this regard, the reading and study of the scriptures being the daily habit of his household.⁴

In 1836, Walter Scott was called to be the president of the first college among the Reformers, Bacon College, located at Georgetown, Kentucky. Very little is known about the beginnings of this institution but we do know that it was moved later on the Harrodsburg, and finally merged with Kentucky University.

Scott's tenure of office was very brief, however. He was inaugurated in 1837, and his resignation must have followed almost immediately because by the following year the presidency was in the hands of David S. Burnett.⁵

Regarding Scott's inauguration, John Augustus Williams, in his Reminiscences, has this to say:

1. Ibid., pp. 20-22, 36-57.

2. Ibid., p. 29.

3. Ibid., June, 1833, p. 123.

4. William Baxter, Life of Elder Walter Scott, p. 247 ff.

5. A.R. Milligan, Historical Review of Kentucky University, as quoted in F.N. Gardner, "Walter Scott and Bacon College," in The Christian Evangelist, March 25, 1937, p. 382 ff.

Walter Scott, the president-elect, came on to Georgetown, delivered a learned and lengthy inaugural address on the "Novum Organum" of Lord Bacon, went back to his home in Pittsburgh or Ohio, and for some reason never returned to assume the duties of his office.¹

In connection with Scott's association with Bacon College mention should be made of a recent "find" which has come into the possession of The College of the Bible at Lexington, Kentucky. It is a notebook which contains in Mr. Scott's own handwriting a series of twenty-three lectures on moral philosophy and natural science. Such subjects as "Natural Philosophy," "Principles of Moral Philosophy," "Cause and Effect," "Mind and Matter," "The Advance of Reason in the Knowledge of Science," "The Course of Nature," and "Mechanics and Motion" are included in the series.²

It is evident that these lectures were prepared for the classroom because examination questions covering the lectures appear in the notebook at regular intervals. Until a further examination of this notebook is made we can only make a conjecture, but it is entirely reasonable to suppose that these lectures were prepared for the students of Bacon College and perhaps were actually given during his short tenure of office there.

1. Quoted in F.N. Gardner, "Walter Scott and Bacon College," The Christian Evangelist, March 25, 1937, p. 383.
2. Ibid., p. 383.

Scott's reputation as an educator became so generally recognized throughout the New West that he was invited by The College of Teachers and Western Literary Institute to address their anniversary meeting at Cincinnati in the fall of 1837. This institute included among its members educators of national and even world-wide renown. Prof. Mc Guffey, Alexander Campbell, Bishop Purcell, Dr. Calvin E. Stowe (son-in-law of Dr. Lyman Beecher and husband of Harriet Beecher Stowe) were a few of the famous names gracing its membership roster.

Education owes a greater debt of gratitude to Scott than it has ever recognized because of his message upon that occasion. Prof. Stowe, who had recently returned from Europe where he had studied the Prussian system of education, had presented a paper definitely favoring this European educational philosophy. The majority of the educators present also looked upon it with approbation, and they were surprised and not particularly pleased when Scott tried to point out that such a system was too regimental and artificial, and did not comport with American ideals and the American conception of human nature. The consequence was that then Mr. Scott arose to make his address later in the program he faced a cold and critical audience.

As we have previously noted, Scott was extremely sensi-

tive to the attitude of his audience, and his embarrassment was plainly visible as he began to speak. But before many minutes had passed he had mastered his fear and was soon delivering his convictions with a power and oratory commensurate with his best abilities.

The subject matter of this address was largely the same as that which he had presented to Governor Vance of Ohio, hence we do not need to rediscuss it. We do want to emphasize, however, its effect upon this particular audience. So completely had Scott swayed his hearers that after he sat down Prof. Kinmont, a leading educator of the day, arose and moved that the speaker be given a vote of thanks "for the only profoundly philosophical discourse that had been delivered during the convention."¹

But beyond this immediate triumph, Scott's emphasis upon practical education, education by experiment and demonstration, and his recognition that our democratic government required a different educational system from that of Europe, had no small influence in leading educators away from the Prussian system, and certainly presaged later developments in education in this country.

Additional information concerning Scott's interest in Christian education comes to light with an examination of the pages of The Millennial Harbinger. In the April, 1833,

1. William Baxter, Life of Elder Walter Scott, p. 368.

issue we find a reproduction of an act of incorporation for a college at New Albany, Indiana. Among the men declared to be "a body corporate and politic" appears the name of Walter Scott.¹ While the enterprise was not successful and perhaps was not propitious at that particular time and place, it does reveal a passion for Christian education on the part of Mr. Scott as well as among the pioneers of the movement generally.

In 1854, Mr. Scott announced his intention of establishing another educational institution, the Covington Female Institute. While we have no evidence that this school was ever established, it provides an informative picture of Mr. Scott's educational ideals. He states as the aim of the institution the development of Christian character, saying that the program of instruction will "direct the attention of the students to those maxims and principles by which they may become architects of their own character, and train themselves to loveliness and perfection."²

The Bible was to have a place of pre-eminence in the curriculum of the Institute. Mr. Scott makes this clear when he says:

The Bible, then, will form the chief textbook -- the infallible and rich underlay to the secular portion of the course; thus plac-

1. Alexander Campbell, ed., The Millennial Harbinger, April 1833, pp. 190-91.
2. Ibid., March, 1854, p. 179.

ing the granite on the gold, the human on the Divine, the literature of men on the literature of God, the undersigned hopes to give his scholars the control of their own faculties, by which they may rear an edifice of real knowledge -- not heathen, nor papistical -- from which the Bible, and, of course, God are profanely excluded, but truly Protestant and Christian, in which shall be found the precious things both of God and man, and in which, in short, the holy scriptures, and God and the Redeemer, shall be at once both the foundation and chief ornament.¹

We have here a statement concerning Christian education which rings true to the ideal of Alexander Campbell and which continues to be the purpose of all those in honest sympathy with the Nineteenth Century Reformation.

The method of instruction^{planned} for the institute we believe to be largely an innovation, but an innovation which indicates an educator who was far ahead of his own age, and, may we add, in our own age also. In one paragraph of his announcement concerning the institute, Scott states that "there are no classes in the school. Each is required to recite and review her own lessons. Each, therefore, may advance in her textbooks in the ratio of her own taste and capacity for study, without being retarded in her progress by the imperfections of classmates."² To the thinking of this writer, here is a program which is far ahead of our own present-day mass production educational system.

1. Ibid., pp. 179, 180.

2. Ibid., p. 180

Our final reference to the Harbinger in connection with this chapter on education brings our discussion to a fitting conclusion. In the January issue, 1865, W.K. Pendleton writes a short article entitled, "The Walter Scott Monument." It seems that the brethren desired to erect a monument in memory of Mr. Scott, and that Mr. Pendleton is suggesting instead the endowment of a "Walter Scott Chair" at Bethany College as being more in keeping with Scott's ideals and interests. Mr. Pendleton tells us that he is certain of Brother Scott's feelings in the matter because upon one occasion the latter had said to his Bethany friends:

I desire no greater honor when I am gone, than to be associated with Bro. Campbell and Bethany College in the heart and memory of my brethren.¹

It was unfortunate indeed that this suggestion did not meet with general acceptance because, with Mr. Pendleton, we feel that it would have been the choice of Scott himself if he could have spoken.

1. Quoted in W.K. Pendleton, ed., The Millennial Harbinger, Jan. 1865, p. 42.

CHAPTER IX

THE CONTROVERSY BETWEEN ALEXANDER CAMPBELL AND WALTER SCOTT AS A CONTRIBUTING FACTOR

Walter Scott and Alexander Campbell met for the first time in the winter of 1821-22, when Scott was principal of the Forrester academy at Pittsburgh. As they conversed together regarding their faith, it soon became apparent that they both occupied the same position. They became friends, and from that time onward were co-workers in the common cause of Christian reform. As Mr. Scott remarked concerning their meeting:

When my acquaintance with him began, our age and feelings alike rendered us susceptible of a mutual attachment that was formed, I trust, on the best principles. If the regard which we cherish for each other is exalted by anything purely incidental, that thing is an ardent desire in the bosom of both to reform the Christian profession which to each of us appears in a state of the most miserable destitution.¹

From the beginning their friendship was of great profit to the new movement. As we have previously mentioned, Scott performed a service of inestimable value by suggesting

1. Quoted in William Baxter, Life of Elder Walter Scott, pp. 65, 66.

that his colleague's first publication be named The Christian Baptist. And it was due to Mr. Campbell's influence that Scott was present at the 1827 meeting of the Mahoning Association and was chosen to become their evangelist. Mr. Campbell followed his friend's labors as Mahoning Association evangelist with keen interest. For awhile he was not able to understand the success which attended Mr. Scott's efforts. He knew that Scott was by nature emotional and he was afraid that his colleague was exceeding the bounds of propriety in his presentation of the ancient gospel, but after a careful investigation by the elder Campbell, his alarm was displaced by an increased admiration of Scott and of his service to the Reformation. The two co-workers were together again at the final meeting of the Mahoning Association when they were found to have different views as to the future of the organization. Campbell, thinking that its continuance under certain limitations was desirable and that it would be too precipitate to disband so suddenly, opposed the motion for dissolution proposed by Scott and his friends. However, Scott was able to convince Mr. Campbell that so many favored the motion it would be inadvisable to oppose, and so he yielded.

After the dissolution of the Mahoning Association Scott and Campbell seem to have followed more divergent paths, and in 1838, we are surprised to find that a mis-

understanding has arisen between them. The difficulty seems to have occurred as the result of a discussion in The Evangelist and The Millennial Harbinger concerning the date of the restoration of the primitive gospel. In the May, 1838, issue of the Advocate a Bro. F.W. Emmons calls attention to the fact that Campbell had claimed 1823, as the year when "the true meaning and design of baptism were first promulgated in America," and that Scott, in his preface to The Gospel Restored, stated that "In 1827 the true gospel was restored." Bro. Emmons accuses them of inconsistency and asks for an explanation.

Mr. Scott answers that the dates are not in contradiction because Bro. Campbell is referring to one of the terms of the gospel while he is referring to the restoration of the whole gospel. Says Scott:

The restoration of the whole gospel in 1827 can never be confounded with the definition of a single one of its terms in 1823, or in any year preceding it.¹

Mr. Campbell comments on both the charge made by Emmons and the answer given by Scott, saying that not only has he made no claim that the gospel was restored in 1823, but he has never agreed that it was restored in 1827. He says:

To restore the gospel is really a great matter and implies that the persons who are the subjects

1. Quoted in Alexander Campbell, The Millennial Harbinger, Vol. II, No. 10, New Series (1838) p. 465.

of such a favor once had it and lost it. I am thankful that I never put the title of "Christianity Restored" nor "Gospel Restored" to anything I ever wrote. . . . If I were to select any one event which has lately transpired as the restoration of the gospel, I should not find it in the events of 1823 or 1827. I would pitch upon the time when, and the place where, a penitent sinner made the apostolic confession of faith in order to immersion and was immersed on that confession alone -- not for any particular purpose, as the personal remission of sins; but for all the blessings of the Christian movement. The very confession of Peter on which Christ built the church, and on which, and for which, He lost his life, is surely the Christian's confession and the true gospel. If any one can tell me who first promulgated this doctrine and received persons into the church upon this truly primitive and apostolic plan, and then taught the disciples all that Christ commanded, I will think favorably of his pretensions to the peculiar honor of restoring the original gospel.¹

Campbell then turns to a vindication of his claim that the true meaning and design of baptism was first offered in 1823.

Mr. Campbell's hesitation to claim too much for the events of 1827 was no doubt legitimate, and certainly was illustrative of his scholarly caution, but in so doing it was evident that he was treading on Scott's toes. Scott had claimed that he restored the gospel in 1827 and he had named one of his works, The Gospel Restored. And Scott was thoroughly unable to appreciate Campbell's view-

1. Ibid., p. 465 ff.

point. He published a series of letters in the December, 1838, issue of The Evangelist under the caption, "Letters on the Events of 1823 and 1827," in which he makes an elaborate and vigorous attempt to substantiate his claim of having restored the true gospel in 1827. He marshals as evidence Thomas Campbell's approbation of his preaching as Mahoning Association evangelist, a letter written by Alexander Campbell to New Lisbon and containing an admission that the gospel was "practically exhibited" by Scott in 1827, and letters from Adamson Bentley and Ayllette Rains supporting his contentions.¹ He feels that "touching the 'Events of 1827 and 1823,' I think it highly problematical whether we [Campbell and himself] shall ever be able, satisfactorily to the feelings of all, to adjust them," and that in the light of the evidence which he has presented, Bro. Campbell has been distinctly unfair to him. Scott seemed unable to understand the point Campbell was making. Campbell had no quarrel with his friend's position that he preached the full gospel in 1827, but he was objecting to the assertion that this was the first time the gospel had ever been preached since the apostolic day. Mr. Campbell realized that if such a claim were valid it would jeopardize the salvation of all those who had accepted Christ prior to that date. Even though

1. W. Scott, ed., The Evangelist, Dec. 1838, p. 266 ff.

the design of baptism had not been made clear before 1827, thought Campbell, they might receive Christ's blessings if they had obeyed His commands.

In 1839, a year subsequent to the above discussion, there occurred another exchange between the two men. Scott and Campbell were expressing their views in their respective publications regarding the name by which the Nineteenth Century Reformers should be known. Mr. Scott contended for the name, Christian,¹ and Mr. Campbell, for the name, Disciples of Christ.² To support his position, Scott wrote three articles captioned, "Our Name," which were published in the October, 1839, issue of The Evangelist. In one of these articles he becomes sufficiently vitriolic to accuse Mr. Campbell of being "fond of glorifying associations" because he had linked his name as a reformer with Luther, Calvin and Wesley.³

Mr. Campbell seems to have been deeply grieved by this accusation. We do not have his correspondence at this point but we do know that he made arrangements with Scott to meet him personally at Cincinnati, together with the eldership of the church there, so that an understanding might be reached. Mr. Scott agreed, with the consequence that the breach was healed. In the third "Our Name" arti-

1. Ibid., Oct. 1839, p. 217 ff.

2. Alexander Campbell, The Millennial Harbinger, Vol. III, No. 8, New Series, (1839) p. 337 ff.

3. Scott, op. cit., pp. 217-19

cle Scott makes the following explanations and apology to his readers:

Did the reader observe a few sentences in the last of my former pieces on "Our Name?" Let him be assured then that he will never be wounded again by the publication of any thing of a similar nature in The Evangelist. Bro. Campbell and myself have had the pleasure of a long and interesting interview in Cincinnati, together with the whole estate of the Eldership there; and I am happy, extremely happy, to have it in my power to inform all whom it may concern, that our difficulties, which have arisen chiefly from our taking different views of the same subjects, have been happily adjusted, and that our ancient, amiable and christian feelings have been restored to their wonted channel to flow unbroken and unsullied, I trust, for ever. God grant it: for sure our love for each other, like that of David and Jonathan's, has been very pleasant. May the refreshings of the spirit of God sanctify our deep and sincere regard for each other; and to God's most holy name be endless praise through Jesus Christ.¹

Mr. Campbell, quoting the above paragraph, adds a statement of his own, in which he says:

It is quite possible for persons of the purest motives and most upright intentions to differ in their opinions on the intrinsic or relative importance of certain facts and events. We are all apt to attach too much importance to our own doings, and sometimes to censure those who cannot award to all that we ask. But timeous explanations of such omissions and commissions may prevent alienations and discords, and enable them to love and co-operate as brethren who otherwise might have been severed, at least for a season, as were Paul and Barnabas. I can most cordially reciprocate the desires expressed by our brother Scott; and do most ardently wish that nothing from an insidious foe, or syco-

1. Ibid., pp. 258-59.

phantic friend, may henceforth occur to mar the harmony or interrupt the good feelings which have heretofore existed between us, and which should always characterize, from the least to the greatest, all who plead for the cause of primitive Christianity.¹

It seems that at the Cincinnati meeting their difficulties regarding the events of 1823 and 1827, were also reviewed, and an understanding reached, for Bro. Campbell concludes his statement to his readers by printing a pledge from Scott and then from himself that the brethren of the Reformation shall never again be disturbed by such a controversy. Scott writes:

After a careful review of the whole contents and drift of the December number for 1838, of the Evangelist, as respects both myself and brother Campbell, and the events of 1823 and 1827, I sincerely regret its publication and the causes which led to it, as presenting both him and myself in an attitude before the community in which we ought not to stand, and which is calculated to do injury to us and the cause in which we have been so long co-operating, and I trust that the brethren will regard this as a pledge from my hand that the like shall not obtain again.²

Then Bro. Campbell says:

To the matter above referred to, after the explanations presented by our brother Scott, I consider it inexpedient to make any allusion farther than to state that, although I cannot regard any thing done by him in 1827, or myself in 1823, as a restoration of the gospel of Christ either to the church or to the world, I do consider that he practically carried out the principles of the reformation as before understood, and published in The Christian

1. Alexander Campbell, ed., The Millennial Harbinger, Vol. IV, No. 4, New Series (1840) p. 187.
2. Ibid., p. 187.

Baptist, and in my debate with M'Calla, particularly in the point of Faith, Repentance, and Baptism for the remission of sins, more fully and effectually, as well as more successfully, than before attempted or accomplished by any one, and in doing which, I think, he eminently advanced the cause of the reformation.¹

We have no doubt that Scott sincerely intended that his feelings for Mr. Campbell should "flow unbroken and unsullied" after the above controversy had reached a settlement, but he was expressing an anticipation without taking his mercurial temperament into account. He must have been in a dark mood when he received the February, 1840, issue of the Harbinger and read Mr. Campbell's article on "Heretical Periodicals," in which the writer requests that whenever anyone has a complaint to make concerning the views expressed in the Harbinger, they should take up the matter with the editor rather than expressing their grievances in another periodical, and that whosoever shall not do so shall be regarded as a disorderly brother and a heresy-maker,² because Mr. Scott immediately interpreted this as another frontal attack upon The Evangelist. We do not have access to the issue of The Evangelist in which Scott expressed this grievance, but in Campbell's answer he quotes the editor of The Evangelist as saying:

1. Ibid., p. 188.

2. Ibid., Vol. IV, No. 2, New Series (1840) pp. 69, 70.

It matters not how, or by what words of management a writer associates in the public mind, or in the minds of my brethren, my person, periodicals, words, or sentiments with heresy, if there be nothing in them of the nature of heresy, he is intentionally or unintentionally guilty of a breach of the ninth commandment.¹

Mr. Campbell was amazed that Scott should so grossly misinterpret his remarks on "Heretical Publications." He explains that the article hasn't the remotest reference to The Evangelist and its editor, and that it was written because a brother editor in the West sent him a communication against his views with the query, "What would you think of me should I publish such a communication?"² Campbell reminds Scott of his previous promise that he would never again wound Bro. Campbell by the publication of anything of similar nature in The Evangelist, and states his displeasure with Scott in no uncertain terms. He writes:

If The Evangelist desires peace, he has mistaken the path. I have been silent when I ought to have spoken, rather than occasion a word of discord. I seek peace and love above all things. But peace has a price; and I will suffer no man calling me "a beloved brother" to associate my name, sayings, or doings, with such a course of conduct as is imagined and imputed in the article before me, without remonstrating against it and called for reformation.³

Mr. Campbell demands that Scott retract his statements,

1. Ibid., Vol. IV, No. 6, New Series (1840) p. 285.
2. Ibid., p. 285.
3. Ibid., p. 286.

make the proper apologies, and give full evidence of repentance.

No record of any apology from Scott appears in any subsequent issue of The Evangelist. In fact, Scott's attitude is very much to the contrary, for he makes a further attack on Campbell in the February, 1840 issue of his journal.¹ On this occasion he castigates Campbell for refusing to reveal the name of the writer of an article appearing in "the last December issue of the Harbinger" regarding which, avows the editor of The Evangelist:

I am bold to assert that a piece of more flagrant injustice and wickedness has not been done the Evangelist in the piece in the Harbinger, which I read in Richmond.²

Once again Campbell was compelled to vindicate himself against Scott's charges. He admits that Scott demanded to know the author of the piece, and likewise demanded that Campbell apologize for having printed it, but he says he refused to do so because of the manner in which it was asked and because he had no right to divulge the name at the time.³ Likewise Mr. Campbell refused to offer an apology because none was warranted. The article had not attacked The Evangelist and no one but Scott had so construed it. Mr. Campbell then accuses Scott, not only of

1. W. Scott, The Evangelist, Feb. 1840, p. 157.

2. Alexander Campbell, The Millennial Harbinger, Vol. IV, No. 9, New Series (1840) p. 415.

3. Ibid., p. 416.

being unfair and unchristian in spirit, but of proceeding in an unscriptural manner by making accusations before the public instead of telling it to the church. "I am a member of the church of Christ, at Bethany, Va., and a law abiding citizen of Messiah's Kingdom," says Campbell. "If the editor of the Evangelist considers that I have transgressed any law, let him present his case to the church at Bethany and I will abide by their decision."¹

Mr. Scott's answer to the above is the last mention of the controversy which we have been able to discover. It is likely that it was the final word, however, because Mr. Scott commences his article, entitled, "The Harbinger," with the statement:

This paper will probably bring the misunderstandings which subsist between the Harbinger and the Evangelist to a conclusion.²

and Mr. Campbell makes no reply in any of the subsequent issues of the Harbinger.

This final article from Scott seems to adopt a more irenic tone than his previous pieces. He still considers that the Harbinger has been unfair to him, but insists that since he is a man of peace he will not carry the matter any further. He feels, however, that he must not let the matter drop without protesting again about Campbell's reference to

1. Ibid., p. 418.

2. W. Scott, ed., The Evangelist, Sept. 1840, p. 203.

him in the "Heretical Publications" article. He says that he has learned that this attack was aimed at The Evangelist from Campbell's cousin in Lexington, Kentucky, and that he is still convinced that it was an unwarranted diatribe which was meant to embarrass his own publication. However, he intends to forgive this also, saying:

But to this part of the Harbinger's last piece self-respect will not allow me to return an answer. And the divine temper which we desire to cherish towards the Harbinger as well as all the other children of God, says pass it by; forgive, forget it; love like brethren; be pitiful, be courteous.¹

Scott states that he can perceive neither the fairness nor the scripturality of appealing the controversy to the church at Bethany. Such matters should be settled by private interview, he affirms, and not aired in public as the Harbinger has done. His final paragraph re-iterates his determination to bear all and forgive all, which he hopes will also be the attitude of the Harbinger.²

In seeking the reason for these attacks by Scott, we must be reminded again of his disposition. As we have mentioned before, he was temperamental, a man of moods, and subject to periods of mental depression. Baxter calls our attention to this fact as he records Scott's concern for the church at Warren, Ohio. Says Scott:

1. Ibid., p. 204

2. Ibid., p. 205

Our apprehension had thrown us into a melancholy which had lasted the entire day, and we had felt as if the righteous were all dead; we had watered the land with our tears.¹

Undoubtedly these periods of depression are an important factor to be considered when attempting to understand both the strengths and weaknesses of Walter Scott.

It is unfortunate indeed that the two men who made the greatest contribution to the Nineteenth Century Reformation are found to have had this period of controversy. It is unfortunate also that we must reveal these misunderstandings. We have done so for two reasons, because it has not been treated in any previous discussion of the life of Walter Scott, and because it becomes a contributing factor in the Restoration Movement.

We are surprised to find that Scott's official biographer, Baxter, makes no reference to this controversy. We do not see how he could have failed to be aware of it, because he must have had access to the copies of The Evangelist and the Harbinger in which it is recorded. It is probable that it was a deliberate omission occasioned by the fact that it did not comport with his highly eulogistic account of Scott's life and ministry.

The controversy becomes a contributing factor because it reveals a disturbing influence within the ranks of the

1. William Baxter, Life of Elder Walter Scott, p. 318.

Reformation. Campbell especially saw that the misunderstanding was having a deleterious effect upon a movement which was placing its chief emphasis upon Christian unity, for how could such a movement preach unity and fail to practice it within its own ranks! Hence he tried with all possible dispatch to heal the breach. We think the controversy also indicates something of the reason why Scott does not seem to maintain the position of prominence in the Reformation during the later years of his life which he enjoyed earlier. His increasing lack of stability must have become evident to his fellow-laborers.

In closing this chapter we quote Brother Campbell's eulogy of Scott at the latter's death in 1861. We do so that we might point out that although Scott and Campbell were in disagreement for a period, they did not continue to harbor grudges against each other. They were both too Christian and too magnanimous to permit temporary difficulties to interfere permanently with their friendship and with the progress of the Nineteenth Century Reformation. When Campbell heard of his friend's death, he wrote in the Harbinger the following tribute:

No death in my horizon, out of my own family, came more unexpectedly or more ungratefully to my ears than this of our most beloved and highly appreciated brother Walter Scott; and none awoke more tender sympathies and regrets. Next to my father, he was my most cordial and indefatigable fellow laborer in the origin

and progress of the present reformation. We often took counsel together in our efforts to plead and advocate the paramount claims of original and apostolic Christianity. His whole heart was in the work. He was, indeed, truly eloquent in the whole import of that word in pleading the claims of the Author and Founder of the Christian faith and hope; in disabusing the inquiring mind of all its prejudices, misapprehensions and errors. He was, too, most successful in winning souls to the allegiance of the Divine Author and Founder of the Christian Institution, and in putting to silence the cavilings and objections of the modern Pharisees and Sadducees of sectarianism.

He, indeed, possessed, upon the whole view of his character, a happy temperament. It is true, though not a verb, he had his moods and tenses, as men of genius generally have. He was both logical and rhetorical in his conceptions and utterances. He could and he did simultaneously address and interest the understanding, the conscience, and the heart of his hearers; and in his happiest seasons constrain their attention and their acquiescence.

He was, in his palmiest days, a powerful and a successful advocate of the claims of the Lord Messiah on the heart and life of every one who had recognized his person and mission; and especially upon those who had, in their baptism, vowed eternal allegiance to his adorable name.

He, without partiality or enmity in his heart to any human being, manfully and magnanimously proclaimed the truth, the whole truth, and nothing but the truth, so far as he understood it regardless of human applause or of human condemnation. He had a strong faith in the person and mission, and work of the Lord Jesus Christ. He had a rich hope of the life everlasting, and of the inheritance incorruptible, undefiled and unfading.

I knew him well. I knew him long. I loved him much. We might not, indeed, agree in every opinion nor in every point of expediency. But we never

loved each other less, because we did not acquiesce in every opinion, and in every measure. By the eye of faith and the eye of hope, methinks I see him in Abraham's bosom.¹

1. Alexander Campbell, "Elder Walter Scott's Demise," The Millennial Harbinger, Vol. IV, No. 4, Fifth Series (1861) pp. 296-97.

CONCLUSION

In the foregoing chapters we have pointed to eight separate contributions made by Walter Scott to the Nineteenth Century Reformation, together with the controversy between Scott and Alexander Campbell as a contributive factor. It should be recognized, however, that we make no pretensions to have offered an exhaustive treatment of this subject. Rather, a process of selection has been necessary. We have selected the contributions which appear in this dissertation because they seem to be of the greatest importance to the Reformation. It should be of interest, then, to mention that a more comprehensive treatment would include a discussion of Scott's views on eschatology,¹ his theology, his advocacy of the name, Christian, as the proper name by which the Nineteenth Century Reformers should be known,² his views regarding homiletics and practical theology,³ and his discussion of Christian stewardship.⁴

1. See William Baxter, Life of Elder Walter Scott, p. 396 ff. and A.S. Hayden, Early History of the Disciples in the Western Reserve, p. 185 ff. Also W. Scott, The Evangelist, Jan. 1833, p. 13 ff. and July, 1841, p. 146 ff.
2. See W. Scott, The Evangelist, Oct. 1839, p. 217 ff. and Nov. 1839, p. 259 ff.
3. See William Baxter, Life of Elder Walter Scott, p. 323 ff.
4. See Scott, op. cit., Aug. 1833, p. 171 ff. and March, 1838, p. 60 ff.

Of the eight major contributions named, three have come to be regarded as most outstanding. These are Scott's discovery that Christian theology begins with Christ Himself rather than any doctrine about Him and is Christocentric rather than theocentric, his presentation of the elements of the gospel plan of salvation and the successful exhibition of New Testament evangelism, and his leadership in launching the Reformers as a free and independent body.

The importance of Scott's re-discovery of the central truth of the Christian system depends largely upon whether he made this re-discovery earlier than did the Campbells. Scott claimed to have done so in 1820, which is three years before Alexander Campbell made his pronouncement in The Christian Baptist. On the other hand, Thomas Campbell's Declaration and Address, which states that the acceptance of Christ as the Son of God is sufficient profession to entitle one to church membership, antedates Scott by eleven years. On the basis of the present evidence it is hardly possible to make a decision on this point. If Scott did antedate the Campbells in this re-discovery it will add immeasurably to the importance of his contribution. But even if he did not, we must recognize that in The Messiahship he gave the position more elaborate treatment and presented it with more clarity and incisiveness than any of the other Reformers, including the Campbells.

If any contribution of Scott's should have first place, it is his contribution to Christian evangelism. Not only has his five-finger exercise become the generally accepted evangelistic program among the Disciples, but it has been adopted, at least partially, by many of the Protestant denominations. With the complete breakdown of the traditional Protestant evangelism and the rise of the study of the psychology of conversion, the fundamental rationality of Scott's approach has been increasingly appreciated, and today finds wide acceptance as the correct evangelistic procedure.

Scott's contribution towards establishing the Restorationists as a separate body goes deeper than the fact that it was his influence that dissolved the Mahoning Association. This decision could not have been made if Scott had not already provided a background of evangelistic successes as Mahoning Association evangelist, and after the decision was made it was Scott who, by his continued evangelistic success, demonstrated that the decision had been a wise one.

The remaining contributions which we have discussed are important but of lesser value than the three just summarized. The contributive value of his study of the Holy Spirit lies, not in the originality of his position, but in the fact that he was able to present an outline of the position of the Reformers on this subject in such a clear

and simple manner that all could understand and appreciate it. Although the volume in which it is contained has practically vanished from disciple bookshelves, the outline still remains, and we doubt that anyone has been able to improve upon it.

Likewise his writings on the subject of Christian union contain nothing which had not been said before by other Restorationists. However, he was able to present these views in a popular manner. Perhaps the outstanding contribution here was his open statement that the Reformation was neither Catholic nor Protestant. The Campbells, it is true, took that position, but we do not know of any statements in their writings which so clearly state the case as does Scott in The Union of Christians.

Scott's contribution to the literature of the Reformation may be summarized by saying that it was extensive and, in his own day, popular, but it did not endure because of his lack of ability to express himself on paper. Some remarkable passages may be found in his works, but as a whole they make tiresome reading. He needed an enthusiastic audience in a protracted meeting to inspire him to his best!

Much of Scott's educational philosophy was quite advanced, even in comparison with our own day, but we have no evidence that he succeeded in making any deep impression in educational circles. While his address before the College

of Teachers and Western Literary Institute was of real influence at the time, it was only temporary. Likewise his attempt to demonstrate the feasibility of his theories was largely invalidated by his failure to carry on any one educational project for a sufficient period of time for it to make a lasting impression.

The contributive factor in the controversy between Scott and Alexander Campbell is a negative one, but nevertheless, is of importance. If any open breach had persisted between the two men, it might have seriously lessened the impact of the Reformation upon the Christian world of their day. Undoubtedly it had a deleterious effect upon Scott's influence in the movement during the later years of his life, but it had no great ill-effect upon the Reformation as a whole. As it was later demonstrated during the Civil War, the principles of the Reformation were sufficiently inclusive and allowed sufficient freedom to permit a variety of opinions and controversies without destroying its essential unity, which is a chief reason why the Nineteenth Century Reformation has such a vital message for the world today.

APPENDIX

ARTICLES BY WALTER SCOTT APPEARING IN REFORMATION LITERATURE

Alexander Campbell, ed., The Christian Baptist.

"On Teaching Christianity," No. 1, pp. 10-11. No. 2,
pp. 23-25. No. 3, pp. 36-38. No. 4, pp. 46-48.

"The Resurrection of Jesus Christ from the Dead,"
pp. 22-23.

"On Experimental Religion," No.1, pp. 309-10. No. 2,
pp. 340-41.

"On the Millenium," No.1, pp. 250-51. No. 2, pp. 265-66.

"Election," No.1, pp. 524-25. No.2, pp. 547-48. No.3,
pp. 592-94. No.4, pp.594-96.

Alexander Campbell, ed., The Millennial Harbinger

1830, p. 34, "Extract of a Circular Letter for Mahoning
Association."

p.325, "True Holiness."

p.419, "On Public Speakers."

1831, p.241, "Co-operation of Churches," No. II and III
(No. I written by Alexander Campbell)

1834, p. 5, "The Body of Christ."

p.461, "Remarks on General Meetings."

1838, p.465, "Events of 1823 and 1827," (copied from The
Evangelist).

1840, p.187, "Extracts from The Evangelist."
p.415, Ibid.

1846, p.153, "Evidences of the Christian Religion," No. IV.

1847, p. 26, Ibid., No. VI.

1855, p. 76 "Addresses," (given as vice-president of the
American Christian Missionary Society).

J.M. Mathes, ed., The Christian Record

Vol. V, No. 1, pp. 12-13, "The Circus."

pp. 16-17, "Elements of Justification."

No. 3, pp. 68-69, "The Downfall of Jerusalem."

No. 11, pp. 341-42, "The Christian Hope."

Thomas, John, ed., The Advocate for the Testimony of God.

Vol. V, No. 10, p. 325 ff., "A Discourse on Eternal Life."

p. 330 ff., "The Lord's Day."

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